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Masonic Sketches & Reprints.

- 1.—HISTORY OF FREEMASONRY IN YORK.
- 2.—UNPUBLISHED RECORDS OF THE CRAFT.

BY

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&c., &c., &c.



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HISTORY OF FREEMASONRY IN YORK,

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THERE is no city in England more interesting to the Freemason than York, and not one about which more fabulous statements have been made in connection with Freemasonry. It is partly because of the latter fact that we have been led to write this sketch, and as no such article has been previously presented to the Fraternity, we may be excused for attempting to tread on fresh grounds, seeing that reliable information on so important a subject is much wanted at this time.

With the architectural features of the grand old city and its ornaments, we do not purpose having anything to do, excepting to state that, to the Mark Master Mason, the noble Minster and the ruins of the Abbey are especially precious, containing, as they do, a number of Masons' Marks, some of which have been collected by Mr. George Godwin, and published in the *Sessional Papers of the "Royal Institute of British Architects," and in the "Builder," and many more may still be seen on the walls, particularly in the early English basement, now in the crypt of the 11th and 12th centuries.

* Sessional Papers, 1868—9, London. No. 9.

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The origin of Masonry in York, and its antient history, are much involved in fable, for in general, those who have written on the subject have been more anxious to magnify mere traditions, than to discover the few facts that still remain which illustrate its character for some centuries. Before 1700 we have no records but simply MS. Constitutions, although Bro. How in "Freemasons' Manual," would have us believe that the "York Rite has existed from time immemorial, and originated in the city of York, where the first Grand Lodge of England was held, A.D. 926."—*i.e.* the York Rite, including the Royal Arch and other degrees. We need not mention that the authority for such a statement, which has been made by so many of the Fraternity, exists only in imagination, and that in this city there are no records of Lodge Meetings anything like so old as those in Edinburgh, Kilwinning, Melrose, &c.

The Rev. Dr. Geo. Oliver in * "Origin of the English Royal Arch," gives an account of the "government of the country attempting to interfere with its meetings" in the reign of Queen Elizabeth. "The Grand Master, Sir Thomas Sackville, received the Queen's Officers with great civility, telling them that nothing would give him greater pleasure than to admit them into the † Grand Lodge, and communicate to them the secrets of the Order. He persuaded them to be initiated, and this convinced them that the system was founded on the sublime ordinances of morality and religion." The sequel may be imagined.—Of course the Queen was satisfied with their report and they were never afterwards disturbed! This is a pretty *tale*, but we believe it is nothing more, for who has ever heard of so wonderful a narrative being supported by documentary evidence, although the story itself has been repeated by Masonic Historians of the last century down to the present time with the most perfect assurance of its truth. Bro. Dr. Oliver also states that the "name of an Antient York Mason was considered honorable in all ages; and the

* London—R. Spencer, p. 10.

† No such title was known till A.D. 1717.

precedency has been conceded to it, by both the sister countries, as being of greater antiquity than the Kilwinning Masons of Scotland, or the Carrickfergus ones of Hibernia. There is sufficient proof that its proceedings were uniform and regular, and the names of its Grand Masters are before us in the proper order of succession * * * At these meetings the Grand Masters and Officers were installed."

We have not been able to find anything confirmatory of these assertions in the archives at York, and although they *might* be true, the proof of their accuracy is not forthcoming, and we make bold to say is not likely to be, as such observations are wholly opposed to the "minutes" still preserved of Lodges in England and Scotland, even of comparatively modern date, although some years before the revival of Freemasonry in the "South."

It seems difficult to understand why so much that is purely apocryphal should be written on Freemasonry in York, yet it is true that before the last few years, the little that has been written is frequently contrary to fact.

The esteemed author, in a subsequent part of this useful work just alluded to, presents a fair outline of the causes that led to the decline of the "Grand Lodge of all England."

In the "Stream of English Freemasonry," by Bro. Dr. J. P. Bell, the various Grand Masters are inserted, and its perusal will well repay the Masonic student, being a valuable Chart, both as respects its unique design, and the information afforded.

The following List, compiled by this distinguished Mason, may be relied on :—

No Record of Grand Masters between 1567 and 1705.

A.D.	A.D.
1705 Sir George Tempest	1709 Sir William Robinson, Bart.
1706 Sir George Tempest	1710 Sir William Robinson, Bart.
1707 Rt. Hon. Robt. Benson, afterwards Lord Bingley.	1711 Sir Walter Hawkesworth, Knt. and Bart.
1708 Sir William Robinson, Bart.	1712 Sir Walter Hawkesworth

A. D.	No Record of Grand Masters or Proceedings from 1734 until 1761. Probably the York Grand Lodge was dormant during that period.
1713 Sir Walter Hawkesworth	A. D.
1714 Charles Fairfax, Esq.	1761 Francis Drake, G.M.
1715 Charles Fairfax, Esq.	1762 Francis Drake, G.M.
1716 Charles Fairfax, Esq.	1763 John Sawry Morritt, Esq., G.M.
1717 Charles Fairfax, Esq.	Installed Grand Master of all England.
1718 Charles Fairfax, Esq.	1764 John Sawry Morritt, G.M.
1719 Charles Fairfax, Esq.	1765 John Palmes, G.M.
1720 Sir Walter Hawkesworth, Knt. and Bart.	1766 John Palmes, G.M.
1721 Sir Walter Hawkesworth	1767 Seth Agar, G.M.
1722 Sir Walter Hawkesworth	1768 George Palmes, G.M.
1723 Sir Walter Hawkesworth	1769-70 George Palmes, G.M.
1724 Charles Bathurst, Esq.	1771-2 Sir Thomas Gascoigne, G.M.
1725 Edward Bell, Esq., or Wm. Scourfield, Esq.	1773 Charles Chaloner, G.M.
1726 Charles Bathurst, Esq.	1774-5 Henry Stapilton, G.M.
1727	1776 } William Siddall, G.M.
1728	to }
1729 Edward Thompson, Jun. Esq.	1779 }
1730	1780 Francis Smith, G.M.
1731	1781 Robert Sinclair, G.M.
1732	
1733 John Johnson, Esq., M.D.	
1734 John Marsden, Esq.	

When we come to speak more particularly of Freemasonry in York, it will be seen that the Grand Lodge of all England elected its Grand Master and Officers some nine years later than the last date as above.

Various incorrect accounts are given in American Masonic Works about Freemasonry in York—*e.g.* in Bro. R. Macoy's "Cyclopædia of Freemasonry,"* the otherwise capital sketch of Freemasonry, contains an account of the supposed two Grand Masters from 1567, in which year the terms "Grand Master of all England" (York), and "Grand Master of England" (London), are said to have been first used, whereas they were not known until some time after A.D. 1716, when the two rival Grand Bodies, of a *few years of antiquity*, (though, of course, as simple Lodges of Masons of *great age*) began to employ high-sounding titles to denote their respective importance and superiority. Bro. J. L. Gould, in his excellent "Guide to the Chapter,"† falls into the same mistake. However, this slight error

* New York, 1869.

† New York, 1868.

is compensated by a carefully prepared sketch of the several Grand Lodges in England in relation to Royal Arch Masonry, in which the author mentions "It would appear that the Grand Lodge at York was little more than an annual assembly of Masons, whose main usefulness consisted in its being the conservator of the primitive Gothic Constitutions and Charges." (Page 11.)

One of the latest Masonic Works which treats of the subject is that by Bro. W. S. Gardner, Grand Master of Massachusetts.† Although mainly on the history of Royal Arch Masonry, the accomplished author reviews the origin and progress of the Craft universal, and thus refers to York:—"In the year 1717, there was, in the antient City of York, in England, a body of Masons, whose existence for all practical purposes had ceased. It was known by the name of the "Grand Lodge of York," and claimed jurisdiction throughout England. But this body had fallen into such decay, that in this year four Lodges assembled in London, and formed what they called the Grand Lodge of England, recognizing as still existing the Grand Lodge of York, to which they gave the title of Grand Lodge of all England. * * * Most thorough examination of the records, papers and documents at York, by Bros. Findel and Hughan, has failed to discover any allusion to the Royal Arch, or the slightest evidence of its existence there."§ Bro. Dr. Henry Beaumont Leeson in the "Freemasons' Magazine" (1862) is reported to have said "That when the York Masons were *invited* to join the Grand Lodge of 1717, they found certain Lodges combined together, who were the representatives of the ancient guild of Masons."† How far this is correct it is

† Oration at Centennial of St. Andrew's R.A. Chapter, Boston, U.S. 1870.

§ On drawing the talented author's attention to this latter statement, he informs us that his remarks had reference to the existence of the Royal Arch *prior to 1740*, as we pointed out the evidence of its existence in that city since that date, but not earlier.

† Vide Analysis of ancient and modern Freemasonry, by W. J. Hughan.—*Freemasons' Magazine*, March 28th, 1868. Also *Masonic Monthly*, Boston, U.S. July and August, 1870.

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impossible now to say, and equally impossible for Bro. Dr. Leeson to prove. We have his *ipse dixit* simply, and there it must rest.

We cannot accept Bro. Gardner's version of the York Grand Lodge, as there is nothing to show that it was more active *before* than *during* the second decade of the last century. There are no minutes before the latter period, and also no information beside, that would tend to confirm his statement. With all deference to the opinion of so learned a brother, we must express our objection to such a guess at the origin and condition of the Grand Lodges of that time. The Grand Lodge of England (at London) never acknowledged such a title as the "Grand Lodge of all England" for the body at York, but even so late as 1738 only termed it the "Old Lodge at York city."[‡] The influence of the Fraternity at York was felt long after the revival.

Bro. R. Macoy, in the General History of Freemasonry attached to "Cyclopædia" under A.D. 1732, says as follows: "The Grand Lodge at York, to which belonged the Masons calling themselves Ancient, and whose constitution was more in accordance with the old corporations, recognized the necessity of conforming to the new order of things as more clearly expressed in the London Constitutions." (Page 28.)

The fraternity at York followed in the wake of the authorities at London, several years before 1732, as the minutes testify, but neither the records nor any document of any kind in its archives allude to the "Masons calling themselves Ancient," for the latter body was not in existence in 1732, and *never had* any connection with the "Grand Lodge of all England," although the members of this schismatic self-constituted authority often styled themselves "Ancient York Masons," and were always most anxious to claim connection with the brethren meeting in that ancient city, notwithstanding no authority was ever given them so to do.

[‡] Constitutions A.D. 1738, page 196.

Bro. Dr. A. G. Mackay, a popular American author, declares the "Cities of York and Kilwinning to be the cradle of British Freemasonry." Whether such be the case or not, one thing is clear, that so far as England is concerned, the distinction of having preserved the earliest records of its transactions belongs to the Brethren at York. It is much to be regretted that we know virtually nothing of the early recorded meetings of the four Lodges which met in A.D. 1716, and decided to revive Freemasonry in the *City* of Great Britain, whereas we can trace the "Old Lodge at York," several years before that period.

Why so many Minute and "Mark" Books are still preserved in Scotland dating long before the institution of the Grand Lodge, even some in the 17th century, and yet scarcely any are to be found in this country, seems inexplicable.

The first Historian of the Grand Lodge of Scotland who attempted to divest the History of Freemasonry of that jargon and mystery in which it had previously been enveloped ; and to afford something like a classical view of this antient and respectable Institution, was Bro. Alex. Laurie, Grand Secretary.* His views are entitled to consideration, and we therefore offer no apology for presenting the following from his useful work. "Whether the English received Freemasonry from the Scotch Masons at Kilwinning, or from other Brethren who had arrived from the Continent, there is no method of determining. The Fraternity in England however maintain that St. Alban, the Proto-Martyr was the first who brought Masonry to Britain ; (about the end of the third century) that the Brethren received a Charter from King Athelstane, and that his brother Edwin summoned all the Lodges to meet at York, which formed the first Grand Lodge of England. But these are merely assertions, not only incapable of proof from authentic history, but inconsistent also with several historical events which rest upon indubitable evidence. In support of these opinions, indeed it is alleged,

* History of Freemasonry.—Edinburgh, 1804.

that no other Lodge had laid claim to greater antiquity than that of York, and that its jurisdiction over the other Lodges in England has been invariably acknowledged by the whole Fraternity. But this argument only proves that York was the birth-place of Freemasonry in England. It brings no additional evidence in support of the improbable stories about St. Alban, Athelstane, and Edwin. If the antiquity of Freemasonry in Britain can be defended only by the forgery of silly and uninteresting stories, it does not deserve to be defended at all. Those who invent and propagate such tales, do not, surely, consider that they bring discredit upon their Order by the warmth of their zeal; and that by supporting what is false, they debar thinking men from believing what is true." (p. 91-92.) We think it is from several of our Masonic authors not heeding the last few sentences by Bro. Laurie, that Mr. Halliwell spoke in such severe terms of those "who so far forget their own acknowledged importance as to wish for proofs of a pedigree from Adam. * * * Let them turn away for a moment from the mummery which envelopes the real good, and take a rational view of the facts of the case." †

Strange to say, Bro. Laurie soon after prefers *fiction* to *fact*, as he declares unequivocally that "the General Meetings of the Fraternity were always held at Kilwinning and York, 'because the several Lodges erected in different parts of the Island' derived their authority and existence from the two mother Lodges, and were likewise under their jurisdiction and control." (p. 92). Our Brother does not state the grounds for such a sweeping assertion, and we do not need to search far to discover the reason why.

With the majority of Masonic Historians, the method observed in the composition of their works appears to be either to copy one from the other with any amount of credulity and assurance, or to blame each other for certain acts, and yet perform the same. These characteristics may be traced from the days of Anderson and Desaguliers down to Preston and Oliver.

† Early History of Freemasonry.—J. O. HALLIWELL. London, 1840.

In quoting still further from Laurie's History of Freemasonry (A.D. 1804), we shall show that the author entertained no such opinion as the one mentioned by Bro. Dr. H. B. Leeson, relative to the York brethren being asked to assist in the formation of the Grand Lodge of England, 1717, which has already been referred to.

We entirely support Bro. Laurie's views on this matter, as we believe, according to the evidence known at present, that the fraternity at York had no more to do with the revival of Freemasonry in London than we had. Not a line has been produced to confirm such a statement, and how the notion could be entertained by so able a Mason as Dr. Leeson, is, to say the least, a fit subject for wonder.

*“ About the beginning of the 18th century, during the reign of Queen Anne, Freemasonry seems to have rapidly declined in the south of England. Four Lodges only existed in the south, and few hopes could be entertained of a revival, while the seat of the Grand Lodge was at such a distance as the city of York. In such circumstances, the four Lodges met in 1717, and in order to give vigour to their declining cause, and advance the interests of the Fraternity in the south, they elected themselves into a Grand Lodge, and chose Anthony Sayer, Esq. for their first Grand Master. Thus was instituted the Grand Lodge of England, which has now attained to such a pitch of prosperity and splendour. *The motive which suggested this Institution, was certainly laudable and useful; but every person must be aware that the four Lodges were guilty of a considerable impropriety in omitting to request the countenance of the Grand Lodge of York.*” Bro. Dr. H. B. Leeson in 1867 says, *they were invited*; Bro. Laurie in 1804 says, *they were not!* Who shall decide?

We find that “a Masonic Student” in the “Freemasons' Magazine,” † declares “We have numismatic evidence of

* History of Freemasonry.—A. LAURIE, page 115.

† December 28th, 1867, p. 505.

the antiquity of the second part of the third degree, coeval with the Operative Lodge of York Masons, certainly in the 15th century," and although we have since, and during the discussion in which this statement formed a part, frequently asked for such evidence, or indeed for any evidence that would prove, or even shadow forth, the third *degree* before the "Revival" at London, none such has been produced. As all other Lodges *before* and *during* the first decade of the 18th century, so far as their preserved records are concerned, only seem to have worked a simple Rite of one degree, and neither MS. constitutions of that period, nor aught else of any kind whatsoever refer to *Masonic Degrees*, although they do mention the title of Apprentice, Craftsman, and Master Mason, (the *first* represents a lad put to learn his trade, the *second* informs us that his *term has been completed*, and the *last* describes an expert Craftsman charged with the care of work, and of the workmen, &c.) it would be somewhat singular if York were alone able to exhibit proofs of having worked *three distinct Masonic Degrees*! An examination however of the records entirely dispels any notion of such a peculiarity in the 15th century.

The distinguished Scottish Historian of Freemasonry, Bro. D. M. Lyon, in alluding to the secrets of the Fraternity anterior to the establishment of Grand Lodges, well observes that "There is a total absence from Lodge records of any allusion to secret Masonic rites other than what was embraced in giving the Masons' word. * * * Great value was attached by Craftsmen to possession of this talismanic monosyllable; for all who were without the word were regarded as Cowans, to work with whom, subjected defaulters to fine or expulsion."

It is of no avail to argue that the gentlemen who became Freemasons in early days "worked a different Rite." They were either members of this same operative Body, actually or by succession, or they were nothing; and to plead the paucity of the records, will not mend the matter, as we have no other means of judging what Masonry *was* than by studying what *is* left of its aged documents.

One of the most valuable works ever published relative to Masonry is the "Fabric Rolls of York Minster"* by the "Surtees Society, edited by James Raine." This Society was established A.D. 1834, and has been most useful in preserving and publishing many old and valuable documents, to some of which we will now refer.

A fragment of a Roll, as early as 1350, mentions William de Hoton, the Master Mason, and Philip de Lincoln, the Master Carpenter, under whose care were the various Masons and Carpenters employed at the Minster.

The name by which the architect of Cologne Cathedral is designated in the contract for the work is *Magister Lapidida*, the master stone-cutter; and John Ruskin, in "Seven Lamps of Architecture," says "This was the usual Latin term throughout the middle ages. The architect of the 14th century portion of Notre Dame, Paris, is styled in French merely, *premier masson*."

Without doubt the Master Mason thus referred to was simply the *chief* among the Masons, the others being apprentices and craftsmen. "Degrees" in Masonry are an introduction of the last century, for we never meet with such until late years. †

At York the wages were paid fortnightly, and the "Pledge Day" was observed at least once a year, when the workmen swore to observe the orders which the Chapter had ordained for their management.

On the 31st October, 1370, Master Robert de Patrington (the Master Mason A.D. 1368-71) and twelve other Masons, came before the York authorities, and swore to observe the Rules as follows:—"Lodes, if it be your wyles, we grant for to stand at our werkes truly at our power, &c." This circumstance is recorded by the antiquary, Matthew Hutton,

* Durham, 1859.

† "Voice of Masonry," Chicago, U.S., 1870.—Sparks from a Masonic Anvil, by W. JAMES HUGHAN.

among his extracts from some of the books at York, which are now missing. They may be found in Harleian MSS. 6971, British Museum.

The Rules agreed on were as follows, of date A.D. 1370. They have been carefully transcribed by us from the "Fabric Rolls," and are believed to be a *verbatim et literatim* copy.

XXXIII.—*Ordinacio Cementariorum.* (G.c. 100, b.)

"Fabric Rolls of York Minster." p. 181.

* Itte es ordayned by ye Chapitre of ye Kirk of Saint Petyr of York yat all ye masouns yt sall wyrke till ye werkes of ye same Kyrk of Saynte Petyr, sall fra Mighelmesse day untill the firste Sondag of Lentyn, be ilka day atte morne atte yare werke, in ye loge, yat es ordayned to the masouns at wyrk in with ye close bysyde ye forsayde kirk, als erly als yai may see skilfully by day lyghte for till wyrke; and yai sall stande yar trewly wyrk-ande atte yair werke all ye day aftyr, als lang als yai may se skilfully for till wyrke, yf yt be alle werk day: outhur, elles, till itte be hegh none smytyn by ye clocke, when halyday falles atte none, sauf yt in with yt forsayde tyme bytwyx Mighelmes and Lentyne; and in all other tyme of ye yer yai may dyne byfore none, yf yai wille, and als wa, ette atte none whar yaim likes, swa yt yai sall noghte dwell fra yair werkes in ye forsayde loge natyme of ye yer in dyner tyme, bote swa schort tyme yat na skilful man sall tynde defaute in yaire dwellyne; and in tyme of mete, atte none, yai sall, na tyme of ye yer, dwell fra the loges, ne fra yaire werke forsayde, ovyr ye space of ye tyme of an houre, and aftyr none yai may drynk in ye lodge, ande for yaire drynkyng tyme bytwyx Mighelmes and Lentyn yai sall noghte cese no lefe, yare werk passand ye tyme of half a mileway: ande fra ye firste Sondag of Lentyn until Mighelmesse yai sall be in ye forsayde loge atte yaire werke atte ye son risyng, and stande yare trewly ande bysily wyrkande upon ye forsayde werke of ye kyrk all ye day, untill itte be namare space yan tyme of a mileway byfore ye sone sette, yf itte be werkday; outhur elles untill tyme of none, als itte es sayde byfore, saf yt yai sall, bytwix ye firste Sondag of Lentyne ande Mighelmes, dyne and ette, als es byfore sayde, ande slepe ande drynke aftyr none in ye forsayde loge; and yai sall noghte cese no lefe yair werke in slepyng tyme, passande ye tyme of a mileway, no in drynkyng tyme after none, passande ye tyme of a mileway. And yai sall noghte slepe eftyre none na tyme botte bytwene Saynte Elemnes and Lammes; and yf any mane dwell fra ye loge ande fra ye werk forsayde, outhur make defaute any tyme of ye yer agayn yis forsaide ordinance, he sall be chastyde with

* From "*Constitutions of the Freemasons*," by W. JAMES HUGHAN.

abatyng of his payment, atte ye loking ande devys of ye maistyr masoun and all yer tymes and houres sall by reweled bi a bell ordayned yare fore. Ande, als wa, it es ordayned yt na masoun sall be receavyde atte wyrke, to ye werk of ye forsayde kyrke, bot he be firste provede a weeke or mare upon his well wyrkyng; and, after yt he es foundyn souffissant of his werke, be receavyde of ye commune assente of ye mayster and ye kepers of ye werk, ande of ye maystyr masoun, and swere upon ye boke yt he sall trewly ande bysyli at his power, for oute any maner gylyry, fayntys, outhur desayte, hald and kepe haly all ye poyntes of yis forsayde ordinance, in all thynges yt hym touches, or may touches, fra tyme yt he be receavyde till ye forsayde werke als lang als he sall dwell masoun hyryd atte wyrk till yt forsayde werke of ye kyrk of Sanct Petyr, ande noght ga away fra yt forsayde werke bote ye maystys gyf hym lefe atte parte fra yt forsayde werk; and wha sum evyr cum agayne yis ordinance and brekes itte agayn ye will o ye forsayde Chapitre have he Goddy's malyson and Saynt Petirs.

The able editor of the "Fabric Rolls" remarks that the foregoing "is a document of very great interest. It is valuable not only for the insight it gives us into the rules and government of the Masons, but also for the language in which they are made." There are two others of value, for the first of which the date is not given, but it was probably in June 1352. It is entitled "*Ordinaci facta pro Cementariis et ceteris Operariis Fabricæ*" (*Acta cap.* 1343—1368, 77a.) It is not exclusively connected with the Masons, and it continued in force for about twenty years. "The restoration of the choir, a serious and extensive undertaking, would oblige the Chapter to take care that their staff of workmen and officers was of the most efficient description, and the observance of the rules now given would ensure punctuality and order, and be of great assistance to the regular progress of the work." (*Fabric Rolls*, page 171.) Another Roll of date 15th November, 1409, contains provisions of importance affecting the Operatives, and especially with reference to the Masons, for through a great share of the responsibility falling upon the Master Mason of the Minster, the Craftsmen required special laws as operatives at York.

The brethren, however, did not always respect their Constitutions, for the editor mentions an assault which was made by some discontentents upon William Colchester, the

Master Mason. The exact date of Colchester's appointment is not known, but his name occurs in that capacity between the years 1415 and 1419. He had been selected for that office by the King, in all probability over the heads of the Senior Masons. The Master Mason had generally, if not always, been selected from the staff of the Fabric, and the Masons, indignant at this encroachment upon their presumed privileges, had fallen upon their new Master, and had grievously maltreated him. The Chapter desired their representatives to acquaint the King with the fact, and the circumstances attending his appointment, as of course the attack by the Craftsmen was wholly unwarranted and illegal, inasmuch as the Masons had not the power to appoint the Master of the work (*Maistryr of ye werke*) and therefore their interference was all the more unjustifiable. The striking similarity between this incident and a legend of the third degree must suggest itself to the reflecting Master Mason. One may have given rise to the other, but of course it is idle thus to speculate, so we forbear.

A work involving much labour and research was lately issued by Bro. John Yarker, entitled * "Notes on the Orders of the Temple and St. John;" and as there are many references in it to York, we purpose glancing at it a few minutes. Bro. Yarker propounds several startling theories as to the connection of Brothers of the Rosy Cross, Protestant Knights Templar, and others, with Masonic General Assemblies of York and London during the reigns of James I., Charles I., and Charles II.; but as we have not discovered the evidences on which such opinions are based, either elsewhere or in the work itself, we refrain from considering the matter, however interesting or curious the enquiry may be. As an epitomized history of the Knights of the Temple, especially at Manchester, the "Notes" are a decided success. The same, however, cannot, we think, be said of the "Craft" portion which relates to York. We not only have the "Sir Thomas Sackville" story described, but even statements still more improbable are made in the work. At p. 13, it is declared that the "York Brothers would appear to have recognised

* Manchester, 1869.

all degrees; and when they held a Grand Lodge, they seem to have opened a Chapter, or a Royal Encampment, &c., and to have closed them within a limited period." *No proof is submitted, and none exists at York.* The Rev. Dr. George Oliver says—* "It is doubtful whether the ancient Grand Lodge at York ever issued charters for more than Blue Masonry." Further on we read of the "Ancients." (Page 14.) "This body first made their appearance as protesting against the continued innovations of the London Grand Lodge of 1717, and they were recognized by the Grand Lodge of all England at York, as the representatives of what was termed Ancient Masonry in the South." The "Constitutions," Grand Lodge of England, A.D. 1784, p. 240, declare that—† "Under the *fictitious* sanction of the Ancient York Constitutions, which was entirely dropt at the revival of the Grand Lodge in 1717, they presumed to claim the right of constituting Lodges. Some brethren at York continued indeed to act under their original constitution notwithstanding the revival of the Grand Lodge of England; but the irregular Masons in London never received any patronage from them."

Bro. William Preston, in "Illustrations of Masonry"‡ observes that "without any authority from the Grand Lodge at York, or from any other established Masonic power, these irregular brethren formed committees, held communications, appointed annual feasts; and under the false appellation of the York banner, gained the countenance of the Scotch and Irish Masons." § But we need not multiply authorities in condemnation of the statement that the "Seceders" were recognized by the Grand Lodge of all England at York, particularly when it is remembered that there is not an atom of anything existing at York which

* Historical Landmarks, vol. II. p. 671.

† The same reference is in Calendar of Grand Lodge of England, page 23, 1783. Also, SMITH'S Use and Abuse of Freemasonry. TREWMAN'S Principles of Masonry, 1777, &c. &c.

‡ Edition 1788, p. 278.

§ Bro. Preston ought to have known their character well, having himself once belonged to that body, but resigned on discovering their history, &c.

speaks of such recognition, neither has any Masonic Historian of the last century made such a claim. A Grand Lodge was acknowledged in London certainly, but never the "Antients;" *proof* however will be given that the favored *one* was that body formed under the wing of the Lodge of "Antiquity." Bro. Yarker says at p. 20, "I am told on respectable authority, that at Eastwood, near Todmorden, they have separate York Warrants authorising them to confer a Red Cross degree, as also the K.T., the Priestly Order, Rose Croix, and other degrees." It having also been affirmed by many that this same Lodge possesses a "York Warrant" for the Craft degrees, we have given the matter careful attention, and the following will indicate the result of our researches, and place the only warrants the Lodge has, in the hands of all interested in the enquiry.

We are told that the "Warrant ad interim" (as annexed) is the authority by which the present holders of this document at Eastwood, Todmorden, "claim to work the Mark, and other side degrees which were sanctioned at the time the Warrant was issued!" We presume No. 308 is meant, that being a noted Lodge with such a claim; if so, it will be a sufficient answer to present the following copy, as there will be found no word of reference to the Grand Lodge of all England at York, or in fact any power given to work other than the three Craft degrees, although such has often been declared.

Seal.

To Brothers *Stephen Paslaw, William Holmes, John Holmes, John Roper, John Smith, T. Ardacre, and J. Driver.*

Brethren,

You are hereby authorised to assemble as a Regular Lodge of Free and Accepted Masons, under the title or denomination of the LODGE OF PRINCE GEORGE, at the House known by the sign of the WHITE LION, in HAWORTH, in the County of York, and to make, pass, and raise Masons as occasion may require. And also to do every other act as a Regular Lodge until a Warrant of Confirmation shall be made out.

Given under our Hand and Seal of Masonry, this Eighteenth day of February, A.D. 1796, A.L. 5796.

By the Provincial Grand Master's Command,

* WM. SPENCER, P.D.P.G.M.

Witness :—JOHN WATSON, P.G.T.

* Under Grand Lodge of England, (London.)

The Lodge is thus noticed in the Freemasons' Calendar for A.D. 1799, p. 45, "No. 550, Lodge of Prince George White Lion, Haworth, Yorkshire, 2nd Monday."

The Royal Arch Warrant is dated A.D. 1821, and the Priestly Order, A.D. 1819, A.L. 5819, Priesthood, 1786. The Knight Templars' Warrant bears the date 16th April, A.L. 1816, A.D. 1812; Anno Ordinis 694; A.C. 498, No. XLII. Signed by Walter Rodwell Wright, G.M., and countersigned by Robert Gill, Grand Chancellor, &c., and is as follows:—

Encampment of Prince Edward.

Initium Sapientiæ Amor Domini;

In the Name of the Great Architect of the Universe,

In the East of London, a Place full of Light,

Wherein Reign Silence and Peace,

But the Darkness Comprehendeth it not.

 Seal.

To those whom it may concern, Greeting, and more particularly to the Knights Companions of the Royal, Exalted, Religious and Military Order of *H.R.D.M.*, *R.D.S.D.* Grand Elected Knights No.XLII. Templars of St. John of Jerusalem, &c., under the auspices of *His Royal Highness Edward Duke of Kent, &c., &c., &c.*, Royal Grand Patron.

Health, Peace, and Goodwill.

Know ye, that WE, the Most Excellent and Supreme Grand Master of the said Order have received a Petition from Sirs John Sutcliffe, David Hollinrake, and Jeremiah Brown, and several other Knights of the said Order, residing at Stansfield, Parish of Halifax, County of York, requesting us to grant to them our Patent of Constitution to open and hold a Conclave or Chapter of Encampment at the Masons' Arms Inn, Bottoms, and that having duly taken the same into our consideration, We do hereby grant to the said John Sutcliffe and the other Knight Petitioners and their successors, full power and authority to assemble on the First Sunday in every Month, to install Knights Templars, &c., in their Field of Encampment aforesaid, or at such other time and place as they and their successors with the consent of us and our successors for the time being shall appoint. With such powers, privileges, prerogatives, and immunities as do of antient usage and right belong to Regularly Established Conclaves or Chapters, and to noble Knights of the said Order, subject nevertheless to the antient Statutes and Ordinances of our Predecessors, and such as may be hereafter enacted by us and our successors in our Grand and Royal Conclave.

Given at London aforesaid, in our Grand Field of Encampment, this Sixteenth day of April, Anno Lucis 5816, Anno Domini 1812, Anno Ordinis 694, Anno Cœdis 498.

T
ROBERT GILL, HE
Grand Chancellor and Registrar.

WALTER RODWELL WRIGHT, G.M.

Registered in Grand Conclave,
R. GILL, G.R.

THE "PRIESTLY ORDER" WARRANT.

We, the Pillars of the Second Lancashire Union Band, Bury, finding many worthy and deserving Knights Templars Priests amongst us who are desirous of a Band amongst themselves, in compliance with their requisition, We, the Pillars of the said Band, think it expedient to empower the following Priests Members of Lodges No. 574, 517, 541 :— William Utley, James Holt, William Ackroyd, William Mitton, William Smith, and John Smith, Abraham Barker, and others, or their successors to establish a Band to be known by the Name of the First Yorkshire Union Band, to hold the same from time to time as they shall think proper, under sanction of their respective Warrants to make such worthy Knights Templars as they think proper.

In testimony whereof we have affixed the Seal of our Band, and Signatures.

Given in our Temple at Bottoms, in Stansfield, Yorkshire, this Ninth day of May, 1819, and of Masonry 5819, and of the Priesthood, 1786.

Lodges	574	JAMES HOLT,	1st Pillar.
..	574	JOHN HOLDSWORTH, ..	2nd ..
..	70	THOMAS BROWN,	3rd ..
..	655	JAMES ATKIN	4th ..
..	574	SQUIRE BARKER	5th ..
..	209	JOHN WHITEHEAD	6th ..
..	209	SAMUEL RILEY	7th ..



The "Craft Warrant" was derived from the regular Grand Lodge at London, and the "Royal Arch" and "Knight Templar" also from London authorities for those degrees, so that the boasted "York origin" is disposed of completely. As to the "Priestly Order," and its *revival* in 1686 (see p. 29), it will be time enough to consider the probability of such an occurrence when evidence is forthcoming of its *existence* even so early as *fifty years later*.

Bro. Yarker propounds a new explanation respecting the York Records at p. 32. It is *new* to the Brethren at York, and for the first time made known in print to the fraternity. No doubt Bro. Yarker can give some reasons for the following startling statement :—"It is fair to state that, owing to the documents of the Grand Lodge at York having been conveyed to the Duke of Sussex by Bro. Godfrey Higgins, there are but a few stray papers left at York," (p. 32). In the absence of such explanation we can only mention *two facts* which do not confirm his assertion.

Bro. William Cowling, of York, informs us that he never heard of such a loss before ; and as it reflects considerably on the honour of some one or more brethren, who either have or do keep valuable property in an illegal manner, we really hope such a charge is not correct. The following is an Inventory of the Documents, &c. possessed by the Grand Lodge of all England A.D. 1779. One exists also of a few years earlier date, but not so explicit. Now the value of this Schedule is to be found in the *fact* that we have an official List of what was in existence some years before this said removal by Bro. Higgins, and the lines with an asterisk prefixed, indicate that such documents *still exist in the year 1870* :—

"A Schedule of the Regalia, Records, &c. belonging to the Grand Lodge of all England, *taken at a Committee held the 15th of September, 1779.*"

*The * affixed denotes that the Article or Articles are still preserved at York, and are at this date (August, 1870) in the archives of the York Lodge, No. 236, in that City, as certified by Bro. William Cowling, P.M. and Treasurer, (P.Prov.S.G.W., N. & E. Yorkshire.)*

An oak wainscot Repository with three locks and keys in the upper part, and an iron bolt and staple inside.

- * An old brass Plate for the Summonses.
- * A new one for the like.
- * A new one for the Certificates.
- * A Seal and Counter Seal, the first bearing the arms of Prince Edwin, and the other the arms of Masonry.

- An old Seal of Prince Edwin's arms.
An iron Screw Press.
- A wooden Square, Level, and Plumb.
A white Staff for the G.M.
A blue cloth Coat with a red Collar for the Tyler.

(Records and Papers in a paper Box) as follows :—

- No. 1.—A parchment Roll in three slips, containing the Constitutions of Masonry, and by an Endorsement appears to have been found in Pontefract Castle at the demolition, and given to the Grand Lodge by Bro. Drake.
- No. 2.—Another like Roll in three slips, Endorsed "Constitutions for Masonry."
- No. 3.—A parchment Roll of Charges on Masonry, 1630.
- No. 4.—A paper Roll of Charges on Masonry, 1693.—Given to the Grand Lodge by Bro. Walker, 1777.
- No. 5.—Part of another paper Roll of Charges on Masonry.
- No. 6.—A parchment Roll of Charges, whereof the bottom part is wanting.
- No. 7.—Another parchment Roll, containing the Manual Subscriptions, &c. of persons made Masons in the Grand Lodge. It begins March 19th, 1712, and ends with the Minutes of a Lodge 4th May, 1730.
- No. 8.—A Skin of Parchment containing old Rules of the Grand Lodge, 1725.
- No. 9.—A little narrow slip of Parchment containing "List of M.M's."
- No. 10.—A parchment Roll containing the names of the Brethren from 1761.
A bundle of Letters and sundry odd Papers.
A narrow folio Manuscript Book beginning 7th March, 1705-6 containing sundry Accounts and Minutes relative to the Grand Lodge.
- A Minute Book beginning 1761, being folio.
Another folio Minute Book beginning 27th Dec. 1774. A green Bag.

Printed Books, as follows :—

- * One Book of Anderson's Constitutions.
- * A Charge given by Bro. Frodsham.
- * A state of Facts by Bro. Preston. * Four Sermons by Bro. Parker,
- * An old quarto Bible, black print. One Freemason's Pocket Companion.
Holy Bible bound in crimson Velvet, gilt.
- * A large Painting of the Ancient Grand Lodge with Masonic Emblems.
- * Two brass Branches. * A large mahogany Pedestal upon Castors.

- * A Cushion with a crimson Velvet Cover, gold Fringe round the edge, the gift of Bro. Sir Thos. Gascoigne, Baronet.
- * Three Candlesticks of the Doric, Ionic, and Corinthian Orders, with silver Sockets.
- * Two painted Floor Cloths. * A broad basket-hilted Sword.
A Hanger, green Handle, Silver-mounted. * One ditto ditto.
- * A pair of gold Compasses, enriched with a Ruby and steel points.
- * A silver Square. * Level. * Plumb. * Cross Keys.
- * Bible and Jewel for the Grand Chaplain, the gift of Bro. Kitson.
- * A large Square. * A small Square. A pair of brass Compasses. Two small Pedestals.
- * A Lewis let into Masonry. * A silver Extinguisher. * A wood Box lined with green baize.
- * A mahogany Balloting Box with two Drawers in. An Apron for the G.M. Four Aprons lined with pink silk.
- * Three Ebony Mallets. Three brass Letters, J. B. C. and small green Bags.
- * A large silk Banner with the Society's Arms painted on each side, silk Fringed.
- * Two lesser Banners. Five Aprons.

So far from such a list indicating the abstraction of the majority of the Records, &c. as Bro. Yarker's statement suggests, it is actually proved that but few things of value are missing, *and those that are*, appear mainly to be of a similar character to others still preserved; *e.g.*—The parchment Rolls are, in all probability, very much like the many MS. Constitutions in the archives of York and other places. The folio MS. Book from 1705 is, of course, a most unfortunate loss, but as the Records from 1712, and for many years subsequently, have been faithfully kept, we fail to see any confirmation of the statement that "only a few stray Papers are left at York," and what is more, we feel sure that such an opinion will be endorsed by our readers, who will not forget at the same time to remember gratefully the extraordinary care bestowed on such documents for so long a period by the York Lodge.

We do not make these statements to detract in any way from the merit of Bro. Yarker's work. We have always been among the first to acknowledge his indefatigable zeal and diligent researches as a Masonic student. Our slight analysis of these "Notes" has been given simply because

we should think it a dereliction of our duty had we done otherwise, on knowing their references to Freemasonry in York were faulty in several important particulars.

Dr. Robert Plot in "Natural History of Staffordshire," 1686, (pp. 316-7-8) favours the Fraternity with his views on the Craft as a Non-Mason. Apart from the accuracy or otherwise of his opinions, the allusions to the customs of the society at so early a period are most valuable, especially as many of those he relates are to be found in MS. Constitutions of about that date, which are still happily in existence.

This author is very firm in his objections to our traditional history, and in the opinion of scholars like James Dallaway, ("Discourses upon Architecture," London, 1833) and Turner, ("Anglo-Saxon History,"), he had some reason to be so. Turner, indeed, states positively that a Grand Lodge could not have been convened by Edwyn son of King Athelstane at York 926, for "He had no son, Edwyn was his brother, and in that same year conspired against him, and was deprived of life by his order." (vol. II. p. 207.)

Dr. Plot speaks of a "large Parchment volume" which the Craft had amongst them, declaring the Fraternity were to "assemble at York, and to bring all the old Books of their Craft, and out of them was ordained such charges and manners, as was then thought fit: which charges in the said Scroll or Parchment Volume are in part declared."* In describing the mode of Initiation or "Admission," the author says it "chiefly consists in the communication of certain secret signs, whereby they are known to one another all over the nation."† Dr. Plot then proceeds to abuse the Society, and has the audacity to state that "It is still to be feared these Chapters of Freemasons do as much mischief

* See the MS. Constitutions of York, 1693

† "I found Persons of the most eminent quality, that did not disdain to be of this Fellowship; nor indeed need they, were it of that *Antiquity and Honour* that is pretended in a large *Parchment Volume* they have amongst them."—(DR. ROBERT PLOT, A.D., 1686.)

as before, which, if one may estimate by the penalty, was anciently so great, that perhaps it might be useful to examine them now." (A.D. 1686.) A "Detection of Dr. Plot's account of the Freemasons" having been published in "Scott's Pocket Companion" (London, 1754), there is no need for any of his many mis-statements to be examined here, only the mention of his work seems desirable in such an effort as the present, and we will conclude our reference to him with the following opinion expressed by the writer of the "Detection":—"Allowing all due praise to his literary acquisitions, in which it must be confessed he took great pains, yet it is most certain, a man of less judgment, and more credulity *never lived than Dr. Plot.*"—(Page 236.)

Bro. Laurence Dermott, in "Ahiman Rezon," 1756,* refers to Dr. D'Assigny as a writer on the "Royal Arch" of A.D. 1744, (page 48.) We have a copy of this scarce work (*the only one we know of*), and as this author more than once alludes to Freemasonry at York, we will quote the various references, as some are not to be found in either edition of "Ahiman Rezon", or in any other work.

After presenting an abstract of the History of Freemasonry contained in the "Constitutions," of A.D. 1723 and 1738, and giving in full the traditional account of the origin of the Craft with the York Legend, Dr. D'Assigny remarks—"I am informed in that city is held an assembly of Master Masons, under the title of Royal Arch Masons, who, as their qualifications and excellencies are superior to others, they receive a larger pay than working Masons; but of this more hereafter."—(Page 16.) Nothing to substantiate this assertion is offered in any subsequent portion of the "Enquiry", and no word on the subject is in "Fabric Rolls of York Minster" or the "Records" of the extinct Grand Lodge. The "Royal Arch" was not known before A.D. 1728, and the above is the earliest printed work that mentions the degree; hence we think it superfluous to attempt any refutation of the supposed superior wages paid to Royal Arch Masons in "Prince Edwin's" time;

* London, 1st edition, also 1764, and all other editions.

seeing that "Degrees" are an introduction of the last century, as we have before intimated.

After maintaining that "to afford succour to the distressed, to divide our bread with the industrious poor, and to put the misguided traveller into his way, are qualifications inherent in the Craft," the learned Doctor proceeds to caution the Brethren against "a certain propagator of a false system some few years ago in this city, (Dublin) who imposed upon several very worthy men under a pretence of being Master of the Royal Arch, which he asserted he had brought from the city of York," and declares for himself "we have contented ourselves with *three material steps* to approach our *Summum Bonum*, THE IMMORTAL GOD, yet he presumes to acquaint us that he can add THREE more, which, when properly placed, may advance us to the highest heavens." ("A Serious and Impartial Enquiry," &c., by Fifield D'Assigny, M.D., Dublin, 1744.)

The "Constitutions" published by authority of the Grand Lodge of England, held at London, contain little of value on Freemasonry at York. The first edition ever published was printed A.D. 1723, and was edited by Bro. the Rev. Jas. Anderson, D.D., who was more anxious to record the names of certain Freemasons who have conducted several buildings—instances by no means confirmed by chronological facts—than to notice the real state of Masonry in York and elsewhere. In the second edition (A.D. 1738) there is an account of the "Revival of the Grand Lodge *pro tempore*," A.D. 1716, but the only regard paid to the ancient city is at page 196, when after publishing a list of Foreign Lodges under the patronage of the Grand Master of England, the author observes—"But the Old Lodge at York City, and the Lodges of Scotland, Ireland, France and Italy, affecting independence, are under their own Grand Masters, though they have the same Constitutions, Charges, Regulations, &c. for substance, with their Brethren of England, and are equally zealous for the Augustan stile, and the secrets of the antient and honourable Fraternity."

Nothing worthy of mention occurs in the 3rd edition of A.D. 1756, but in those of A.D. 1767 and 1784, an important clause is inserted, which not only affected the "Seceders" for which it was mainly intended, but the Members of the Grand Lodge of all England, held at York, were prohibited from visiting the Lodges under the Grand Lodge of England. The new law is to be found in both editions under the heading of "Visitors." "Nor shall any person made a Mason in England, under any other Constitution than this, be admitted as a Visitor." This new regulation was made, notwithstanding an offer of friendly correspondence on the part of the authorities at York, and evinces the desire of the Grand Lodge at London to witness the extinction of all rivals; so that we shall not wonder, after this exhibition of party feeling, to read in the "Constitutions" of A.D. 1784, by Bro. John Noorthouck,—“The ancient York Masons were confined to one Lodge, which is still extant, but consists of very few members, and will be soon altogether annihilated.” The same uncharitable remark is to be found in the Freemasons' Calendar for A.D. 1783, and explains a reference in some correspondence which will be given further on. It is not correct that the York Masons “were confined to one Lodge,” as permission was granted to *several Lodges* during the period the Grand Lodge of all England was in working order, to *assume* the York Banner, not only in that county, but in Cheshire and London.

Bro. William Preston, the author of “Illustrations of Masonry,” in several editions of that far-famed work, communicates much information on Freemasonry at York, which was quite new to the generality of his numerous readers of the last century. In the first edition of A.D. 1772, no allusion is made to the subject; but as we examine the later issues, we find the Fraternity at York gradually receive more attention, until, in the editions of A.D. 1781 and A.D. 1788, considerable space is devoted to their history and progress as a Grand Lodge.

We will give a resumé of Bro. Preston's observations on York Masonry from an examination of these two editions,

premising, however, that their publication is not confined to these two only, but may be found in all subsequent issues of the work, either under Bro. Preston's personal supervision, or Bro. Stephen Jones and the Rev. Dr. Geo. Oliver, the editors of the later editions. The copies chosen for our sketch contain more information as to York, &c. than any of the others, and hence their selection. Bro. Preston remarks that—"If the Constitutions of the English Lodges are derived from this General Assembly at York, and all Masons are bound to observe and preserve those in all time coming; and there is no satisfactory proof that such Assembly was ever regularly removed by the resolution of its members, but that on the contrary the Fraternity still continue to meet in that city under that appellation, it may remain a doubt, whether, while these Constitutions exist as the standard of Masonic conduct, that Assembly may not justly claim the allegiance to which their original authority entitled them; and whether any other convention of Masons, however great their consequence may be, can, consistent with those Constitutions, withdraw that allegiance, or set aside an authority to which not only antiquity, but the concurrent approbation of Masons for ages, have given a legal sanction. (ed. 1781, p. 177.) * * * "The appellation of *Antient York Masons* is well-known in Ireland and Scotland; and the universal tradition is, that the Brethren of that appellation originated at Auldbury, near York." * * *

We have not time to transcribe the elaborate views of Bro. Preston, with respect to the character of a "General or Grand Lodge" in olden time, neither can we enter into his arguments in defence of the Traditions of Masonry. We presume they either are, or ought to be, well known to all students of Freemasonry.

His abridged report of the progress of Freemasonry in the North of England is so good that we cannot refrain from reproducing it:—"While Masonry was thus spreading its influence over the Southern part of the Kingdom, it was by no means neglected in the North. The General Assembly, or Grand Lodge, at York, continued regularly to meet

as before. In 1705, under the direction of Sir George Tempest, Bart., then Grand Master, there were several Lodges, and many worthy Brethren initiated in York and its neighbourhood. Sir George being succeeded by the Right Hon. Robert Benson, Mayor of York, a number of meetings of the Fraternity were held at different times in that city, and the Grand Feast during his Mastership is said to have been very brilliant." * * * (Then follows a list of Grand Masters to John Marsden, Esq.) "From this account, which is authenticated by the Books of the Grand Lodge at York,* it appears, that the revival of Masonry in the South of England did not interfere with the proceedings of the Fraternity in the North; nor did that event taking place, alienate any allegiance that might be due to the General Assembly or Grand Lodge there, which seems to have been considered at that time, and long after, as the Mother Lodge of the whole Kingdom. For a series of years the most perfect harmony subsisted between the two Grand Lodges, and Private Lodges flourished in both parts of the Kingdom under their separate jurisdiction. The only mark of superiority which the Grand Lodge in the North appears to have retained after the revival of Masonry in the South, is in the title which they claimed, viz.—*The Grand Lodge of all England, Totius Angliæ*; while the Grand Lodge in the South passed only under the denomination of *The Grand Lodge of England*. * * * It is much to be regretted, that any separate interests should have destroyed the social intercourse of Masons; but it is no less remarkable than true, that the Brethren in the North, and those in the South are now in a manner unknown to each other. * * * To the introduction of some modern innovations among the Lodges in the South, this unfortunate circumstance may be attributed; and as to the coolness which now subsists between the Grand Lodge at York and the Grand Lodge in London, another reason is assigned.—A few of the Brethren at York having, on some trivial occasion, seceded from their Ancient Lodge, they applied to London for a Warrant of Constitution. Without any enquiry into the merits of the case, their application was

* How and when we shall state further on.

honoured. Instead of being recommended to the Mother Lodge, to be restored to favour, these Brethren were encouraged to revolt; and in open defiance of an established authority, permitted, under the banner of the Grand Lodge at London, to open a new Lodge in the city of York itself. This illegal extension of power, and violent encroachment on the privileges of Ancient Masonry, gave the highest offence to the Grand Lodge at York, and occasioned a breach, which time, and a proper attention to the rules of the Order, only can repair." (pp. 230-1-2, ed. A.D. 1781.)

Bro. Preston* believes the Earl of Crawford to have made the first encroachment on the jurisdiction of the Grand Lodge of Masons in the city of York, by constituting two Lodges within their district, and by granting, without their consent, three Deputations, one for Lancashire, a second for Durham, and a third for Northumberland. "This circumstance the Grand Lodge at York highly resented, and ever after seem to have viewed the Grand Lodge at London with a jealous eye. All friendly intercourse was stopt, and the York Masons, from that moment considered their interest as distinct from that of the Masons under the Grand Lodge at London." †

Our readers will find, before we finish our labours, that the encroachments were first made *before* the Earl of Crawford's rule, and that friendly correspondence did not cease at the time Bro. Preston declares it did.

It will be remembered, that in consequence of the lamentable disagreements between the Lodge of Antiquity and the Grand Lodge of England, because of a presumed breach of the law on the part of the former, this "Time Immemorial Lodge" refused to comply with the resolutions of the Grand Lodge, and accordingly withdrew entirely from its Quarterly Communications. Happily, in a few years, the dispute was finally and harmoniously settled; but, in the interim, the unfortunate quarrel was the means

* *Illustrations of Masonry.* Ed. 1812, p. 235.

† *Illustrations of Masonry.* Ed. 1781, p. 252.

of starting a new Grand Lodge, thus making *four* in all, in working order at that time in this country, viz. :—the “Grand Lodge of England,” (London), the “Grand Lodge of all England,” (York), the “Grand Lodge of England, according to the Old Constitutions,” (the ‘Antients,’ London), and the “Grand Lodge of England *South of the Trent.*” (Lodges in connection with the Lodge of Antiquity, and recognized by the authorities at York.)

“The Lodge of Antiquity supported its own immemorial privileges, appointed Committees to examine Records, and applied to the old Lodge in York city, and the Lodges of Scotland and Ireland for advice * * * published a Manifesto in its own vindication, publicly notified its separation from the Grand Lodge, and avowed an alliance with the Grand Lodge of all England, held in the City of York, and with every Lodge and Mason who wished to act in conformity to the original Constitutions.”*

In this movement, Bro. William Preston took a prominent part—he became a Member of the Grand Lodge of all England, as we shall subsequently prove, and in the editions of his “*Illustrations of Masonry*,” published during the “Secession,” devoted much space to a consideration, and defence of his conduct. With the cause of the dispute we have *now* nothing whatever to do ; but for such a trivial matter to have caused so direful a result, certainly cannot be genuine “*Illustrations of Masonry.*”

The Lodge of Antiquity “received the sanction of the oldest Masonic jurisdiction in this Kingdom, the Grand Lodge of all England, held in the city of York, as well as the Lodges of Scotland and Ireland * * * Finding no redress to their repeated remonstrances, and considering themselves ill repaid for their past services and support, after a variety of meetings and consultations, it was determined to support the original rights of the Lodge ; to open a communication with the old Lodge in York city, and the Grand Lodges of Scotland and Ireland, to suplicate their

* *Illustrations of Masonry.* Ed. 1788, p. 309-10.

assistance on the present emergency. * * * * The application to York was successful, and an alliance was immediately formed with that respectable Society.”*

So that what the Grand Lodge of England was blamed for doing within the jurisdiction of the “Grand Lodge of all England” was actually committed by the Grand Lodge, making the complaint only in a ten-fold more severe form.

An entertaining and useful “History of the Provincial Grand Lodge of N. and E. Yorkshire, including Notices of the Ancient Grand Lodge of York, &c.” † has been written by Bro. Dr. John Pearson Bell, (D. Prov. G.M.) and appended to the *By-Laws* of that flourishing Province. In it will be found much condensed information about Freemasonry in the ancient City now engaging our attention. As the commencement of this useful compilation is mainly embodied in a “Memorial” issued subsequently, we shall leave what is mostly legendary, for the more decided historical part. The learned author observes (page 24,) “The two Grand Lodges continued to go on amicably until the year 1734, when, in consequence of the Grand Lodge of England having granted Warrants out of its prescribed jurisdiction, shyness between the Lodges ensued.”

Bro. J. G. Findel, in his capital ‡ “History of Freemasonry,” states that in “The year 1734, many Brethren, at their own request, received in London a charter for the institution of a Lodge at York (Crawford, Grand Master in the South). Another Lodge was constituted in the West-Riding of Yorkshire by the London Grand Lodge in 1738,” § (page 165).

We have already quoted Bro. Preston’s opinion to the same effect, and many other Historians support the same

* *Illustrations of Masonry.* Ed. 1788, p. 315.

† Kingston-upon-Hull, 1868.

‡ Asher & Co., London, 2nd Ed. 1869.

§ At the Black Bull, Halifax, 1st August, 1738.

views. It is curious, however, that on a careful examination of the Records, and perusal of all the works we have at our disposal (and these are not a few) from A.D. 1730 to 1780, we are bound to declare the weight of evidence is directly in opposition to Bro. Dr. Bell's version, as also contrary to the belief of such noted Masonic Authors as Preston and Findel.

In the first place, we are prepared to prove that if an invasion of the jurisdiction of the "Grand Lodge of all England," by the "Grand Lodge of England," (London) was made *the* ground of complaint and "shyness," this ought to have occurred some years anterior to A.D. 1734, for in turning to "Constitutions of Freemasons," 1738 (p. 192,) we read of the following Lodge being constituted in Yorkshire *five years* earlier than the period named. "Scarborough, at *Vipont's* Long Room, constituted 27th August, 1729, and meet first Wednesday." In Smith's "Freemasons' Pocket Companion,"* of the year A.D. 1738, the Lodge ranks as No. 59 "Three Tuns in Scarborough, 1st Wednesday, August 27, 1729." (p. 91). The "Freemasons' Pocket Companion" for 1761 (Edinburgh) gives the same particulars, under the heading, "No. 51." We were disappointed in not seeing No. 59 in the List of Regular Lodges, compiled for "Constitutions," 1756, but on looking back a few pages we soon discovered the reason. It was erased with 20 others on November 29th, 1754, and is therein styled "No. 52, Three Tuns, at Scarborough." (p. 264). The same register of "Erazure" is contained in "Constitutions," 1769.

Bro. Dr. Bell proceeds to summarize the Warrants granted to Lodges in Yorkshire, and points out (p. 25 "History") that in 1738, "There was then but one Lodge existing in Yorkshire deriving its Warrant from the Grand Lodge of England. It was held at the Black Bull, Halifax." (Warrant dated 12th July, 1738.)

Now the authorities quoted by us distinctly declare,

* London : John Torbeck, 2nd Edition.

that there was an earlier Lodge in existence *then*, warranted A.D., 1729, and that the Grand Lodge of England accordingly did invade the "Grand Lodge of *all* England" precincts by constituting a Lodge in Scarborough, which Town was actually under jurisdiction of the "Grand Lodge of all England," held at York (the truth of which is confirmed by this latter Grand Lodge having constituted a Lodge there) and that, therefore, the "shyness" said to exist between these two bodies could not be simply from an invasion of territory in 1734, seeing that such an act really occurred some *five* years before.

In the second place, we are surprised to discover that there is no register of any Lodge being Warranted or Constituted in Yorkshire or neighbourhood in A.D. 1734! We have searched every List of Lodges of any consequence from A.D. 1738 to A.D. 1784, including the various editions of the Constitutions, Freemasons' Calendars, Companions, and Pocket Books, &c., but cannot find any "Deputation granted within the jurisdiction of the Grand Lodge of all England," during 1734, by the Grand Lodge of England, (London) and we are at a loss to decide how that year has been so generally accepted as the one in which the said "invasion of territory" occurred. In neither official nor ordinary Lists of Lodges are there *any* Warrants or Constitutions of Lodges for A.D. 1734, save for those towns not in any way connected with the neighbourhood of Yorkshire.

Notwithstanding this fact, it is recorded that "Two Lodges constituted in the York District, the Earl of Crawford, G.M., caused shyness between the two Grand Lodges, A.D. 1734."* Bro. Preston speaks of *two* Lodges being opened in the city of York itself when Lord Crawford was Grand Master in A.D. 1734, but *no* Warrants were granted during his Lordship's rule for York, and it was not until nearly thirty years later that a Lodge was opened in that city, by authority of the Grand Lodge at London. In the "Freemasons' Calendar" for 1781, we find that there were *two*

* "*Stream of English Freemasonry.*" Notes.

Lodges in York, No. 357, "Apollo," and No. 409, "Union Lodge, Lockwood's Coffee House," respectively constituted A.D. 1773,* and A.D. 1777; in the Calendar for 1799, their places of meeting were removed to the "Merchant's Hall" and the "Golden Lion," and their numbers changed to 290 and 331. So that there were two Lodges from A.D. 1777, which accounts for the mistake of Bro. Preston, who doubtless misunderstood the dates of their Warrants, and thereby confounded them with Lodges warranted under the Earl of Crawford's rule. There was, however, a Lodge before A.D. 1773, because we find in Trewman's "Select Collection of Masonic Songs," Exeter, 1767, the following, "The Punch and Bowl, at Stonegate, York, 1st and 3rd Monday 1761." and in a MS. List of Lodges, to A.D. 1765, kindly copied for me by Bro. James F. Spurr, P.M., No. 200, Scarborough, the number of the Lodge is declared to be No. 259. This latter Lodge we shall have occasion to refer to when transcribing some of the Records of the "Grand Lodge of all England." Its career was very short yet noteworthy.

We are informed that in "Anderson's Book of Constitutions, published 1756, William Horton, Esquire, is still in the list as Provincial Grand Master for Yorkshire, and it is uncertain by whom he was succeeded in office; but as there were at that time only two Lodges in the whole county, the office of Provincial Grand Master may have been in abeyance for some years"† Bro. Dr. J. P. Bell, will be pleased to learn that Edward Rooke, Esq. was appointed Prov. Grand Master for the "West-Riding of the County of York, in the room of Horton, deceased," in the year 1740, (page 334 "Constitutions" A.D. 1756, and page 364 "Constitutions" 1767).

The particulars concerning the progress of the Craft in Yorkshire are carefully narrated in this excellent little work, but as our remarks have more to do with York, we must refrain from quoting many interesting details. We

* Discontinued at the "Union" of A.D. 1813.

† "History of Provincial Grand Lodge of N. & E. Yorkshire." p. 26.

are not, however, prepared to accept the statement "no notice of a Grand Master, after the year 1781, being recorded," (*i.e.*—for Grand Lodge of all England, held at York) as we have an account of the election of Bro. Wolley as Grand Master, so late as A.D. 1792 !

Notwithstanding that the Grand Lodge at York was thus in existence in the last decade of the 18th century, it is emphatically stated in Trewman's "Principles of Masonry" p. 183, (Exeter, 1777), that "It was, many years ago, thought proper, for the convenience of the Fraternity, to remove the Grand Lodge from York to the Metropolis. * * * Upon the whole, the Grand Lodge of York was (as has been said before) removed to the capital for convenience, and the present Grand Lodge of England are the true York Masons!"

Bro. Dr. George Oliver in "Some account of the Schism" (London, 1847,) declares that "a Grand Lodge was established at York under the charter of Edwin, which maintained its functions, and asserted its supremacy down to the middle of the 18th century." We have already objected to Bro. Dr. Oliver's views of the character of Freemasonry at York *before* the 18th century. (See notice of "Origin of the Royal Arch." No record of the appointment and installation of Grand Masters and Grand Officers, or of the existence of a Grand Lodge at York *anterior* to A.D. 1717 has ever been made public.

We shall now proceed to review the excerpts from the Grand Lodge of all England Records, which were kindly exhibited to us, while on a Masonic visit to York, on the 10th July, 1867, by Bro. William Cowling, (P.M. and Treasurer 236, and P.S.P.G.W., N. & E. Yorkshire.) At the same time we must do our grateful feelings the justice to explain that the *exactness* of the quotations from these valuable Records, is mainly due to the indefatigable attention paid to our numerous letters of enquiry subsequently sent to Bro. William Cowling, who has spared neither time nor trouble to ensure every copy of the MSS. being *verbatim et literatim* copies, and has considerably added

to the obligations under which he has placed us, by transcribing the whole of the two York Manuscripts of A.D. 1693 and 1704, which we have thus been made the medium of first introducing to the Fraternity *in print*, and the value of which cannot easily be over-estimated in a Masonic point of view.

In these most fraternal and kind offices, Bro. W. Cowling has been ably seconded by Bro. Ralph Davison, P.M., and for many years Secretary of No. 236, to both of whom we offer our heartfelt thanks.

Most of the precious documents so faithfully preserved by the "York" Lodge were presented to the Members by Capt. Blanchard (a son, we believe, of the last Grand Secretary of the Grand Lodge of *all* England), and the remainder were given to the Lodge by the representative of Bro. Wolley, Grand Master A.D. 1792. Bro. the Rev. A. F. A. Woodford, M.A., P.M. of many Lodges, P.G.C. of England, &c., paid a visit to this celebrated City in company with Bro. E. W. Shaw, in the year 1864, and has written the results of his examination of the Records in the "Freemasons' Magazine," No. 250.* This distinguished Brother believes in the distinct and independent character of Craft Masonry, apart altogether from the Chivalric degrees and other innovations of the last century, while under the wing of the Ancient York Masons.

The Inventory of A.D. 1777 previously given, will have prepared our readers for the character of the remaining archives of the Grand Lodge of all England. There were in that year *six* Constitutions or Charges of Masonry, in 1870 however, there are only *three*. The first on the inventory without date, was given to the Grand Lodge by Bro. Dr. Drake, and since lost. No. 2 is still in existence, and dated 1704. No. 3, that was dated 1630, is missing. No. 4, thanks be, still remains, of the year 1693. It is both a valuable and interesting document, and we have a peculiar pleasure in being the first to have it printed from a

* "Freemasons' Magazine," April 9th, 1864.

copy made and certified by two distinguished Masons, and also carefully examined by ourselves.* It is written on a Roll of Paper, and excepting the Invocation at the commencement, is in good condition, and was evidently transcribed from an older set of Charges of a purely operative character. It is believed to be the oldest of the three now at York. No. 5 is a paper Roll of Charges, without date, but considered to be the latest MS. of the whole. No 2 is marked "The Constitutions of Masonrie 1704," and headed "An Annagrame on the Name of Masonrie—Robert Preston to his friend Daniel Moulst, upon the art of Masonrie as followeth."†

As our readers have both "Constitutions" before them, it will be superfluous on our part to do more than briefly point out a few peculiarities (and at the same time their general agreement) when compared with other Constitutions about the same age or older. 1.—The copy of A.D. 1693, (No. 4) agrees in its chief features with the Halliwell, Cooke, Lansdowne, Sloane, Harleian and Rawlinson MSS. and Roberts' and Cole's printed Constitutions, and yet is unique in some respects, *e.g.*—The order of the Seven Sciences is different to the generality, and even contrary to the York MS. (No. 2.) 2.—Before the Special Charges are delivered "The one of the elders takeing the Booke and that hee or *shee* that is to bee made Mason shall lay their hands thereon, and the Charge shall bee given." This reference is unquestionably to a *female* being admitted, and has caused no little surprise in some quarters; we do not, however, see anything to excite astonishment, because, as we have before stated, this Manuscript must not be judged simply by the date when the copy was written. It is likely enough a transcript of a much older document, and in former times the Guilds, from which the Crafts evidently sprung, admitted both sexes. Miss Lucy Toulmin Smith, in introduction to her Father's excellent work on § "English Gilds," observes that "scarcely five out of the five hundred (Gilds) were not formed equally of men and of women,"

* See APPENDIX A.

† See APPENDIX B.

§ Trubner, London, 1870.

(p. xxx), and the "Crafts" were doubtless formed on the model of these still more ancient "Gilds." Dr. Luigi Brentano states, in his able Preliminary Essay to the same work, "The Constitutions of the old Gilds evidently served as the model of the Craft Gilds, and it appears to have been altered only in so far as a change was rendered necessary by the peculiar wants of the Craftsmen, which made them confederate into Gilds, namely, protection of the industry of the Freeman," (p. CXVI). In the Gild of "Corpus Christi, York," begun A.D. 1408, the rule was "No lay folks shall be admitted to the Gild, save only those belonging to some honest Craft; but all as well clerks as lay folks, and of both sexes, will be received of good fame and conversation." This was the fifth ordinance, and the "sixth ordinance fixes the regular payments to be made by the Brethren and Sisteren; and requires that all shall, under penalty of fine, come when summoned."—These rules were in Latin, and the "Gild" was held in high esteem. They were copied by the lamented Toulmin Smith, *deceased*, from original documents in the "Public Record Office," and we beg to draw special attention to the custom, then prevalent, of the Brethren and Sisters being "sworne upon a book." We are not prepared to advocate the opinion that the women, as with the men, were admitted into the *Mysteries of Masonry*. All Crafts had their *mysteries* from about the 12th century, and we are not aware that the Masons were any exception to the ordinary constitution of such Bodies, save that in organization, and probably as to their "secrets" they were somewhat different, although then, more of an extension of the same features, than of any radical change.* The attentive reader will discover, before finishing the perusal of the MS., that there is more than one reference to the "Dame," as well as the *Master*, especially in the "Apprentice Charge," the like of which we have not read before, and is a strong support of our views that women really did at times, employ

* Mr. J. O. Halliwell observes, that "the fact is every trade had a Company, and the regulations of the Companies of Masons in olden times were not very different from those of the others. I refer the reader to the statutes of the Company of Tilers at Coventry, in the 14th century an MS. Harl. 6466." (*Early History of Freemasonry in England*, London, 1844, p. 47.)

Masons as the Masters did. We believe then, under certain conditions, in early times, women were admitted into the Masons' Gild as well as into others, and were generally the "wives or daughters of Gild Brothers," who did not, however take any part in its Administrations or Councils. * Bearing this in mind, the clause in the MS. of York, 1693, is fully explained, and is at once an evidence of its antiquity, as the custom to admit women into the Gilds appears gradually to have been discontinued as years rolled on. It is the only Masonic MS. we know of that mentions such a clause for women.

The MS. of 1704 speaks of a "Freemason." In this respect it agrees with the "Edinburgh-Kilwinning MS." of about the year 1666, which, we understand, will be published in the "History of the Lodge, Edinburgh" (Mary Chapel), now being written by Bro. D. Murray Lyon. This will be *the* Masonic Work for the year 1870, and one of great importance as respects Freemasonry in general, as well as the History of this ancient Lodge in particular, for the Records are the earliest known in Scotland, and commence A.D. 1598. The mention of the term "Freemason" agrees also with the "Rawlinson MS." (14th Law), but usually the word "Mason" only occurs. We do not remember in any other Manuscript, after cautioning the Initiate as to the care needful on taking an oath, that the following is inserted, "take good heede that ye may keepe these charges Right well, for it is perilous and great dainger for a man to forswear himselfe upon the wholy Scripture." The "Booke" is mentioned, but not the "*Holy Scripture*."

It is somewhat singular and noteworthy to mark the fact that these Manuscript Constitutions, of whatever date, usually agree in stating that the General Assembly was held at York; even the MS. Constitutions of Scotland, previously mentioned, contain the same statement, and admit York to have been the first favoured City for a General Assemblage of the Craft. Though we are not anxious to invest Legends with the significance of Historical

* See Dr. BRENTANO's Essay on this point.

facts, yet we cannot but think so uniform an agreement respecting York, in Manuscripts found in different parts of England and Scotland, and of such various dates, must have its origin in something more stable than fiction.

Much unnecessary stir has been made about the York Constitutions of A.D. 926.* None such exist now, and no one can say *where* they did, or *when*. Lately, so important was the subject deemed in Germany, that our Bro. Findel, of Leipzig, was sent to this Country, by the "German Masonic Union," in 1864; and although the journey was but negative in its results, yet the Masonic traveller was convinced that his previous doubts of its genuineness were correct; he calls it a "spurious MS. and has at York probably never existed."

The opinions of Bros. Dr. Krause and Dr. Kloss, respecting the York MS. are to be found in Bro. Findel's "History of Freemasonry," (which is the best work on the subject extant) and also his own views after an analysis of all the evidence that was submitted in its favour. "We may state that at York they know nothing of the existence of such a document A.D. 926, and from the "Fabric Rolls of York Minster," the distinguished Dr. Drake, in speech of 1726, and Bro. Preston in "Manifesto," being all silent on the subject, together with the facts—(a) that the original of the translation of Dr. Krause's has never been found,—(b) the Inventory of 1777, and the one earlier, do not mention such an ancient Manuscript,—(c) the Bro. Stonehouse, who supported the pretended Latin translation, is not known in York; and finally, that the searching investigations made by Bro. Cowling and two celebrated antiquarians, resulting in their doubts of its existence, we cannot ourselves accept such a document as genuine." †

* *Title*.—The Ancient York Charter, accepted in the year 926; or the Deed of the Laws of the Lodges in England; translated into Latin by an Englishman in 1807, from the original preserved in York Lodge; and again from Latin into German by Bro. J. A. Schneider, in Altenburg, in the year 1808, and accompanied by many Explanatory Remarks by the author. Dr. KRAUSE. "*Die drei ältesten Kunsturkunden der Freimaurer brüderschaft*," 1821. Vol. 2.

† See "*Constitutions of the Freemasons*," by W. J. HUGHAN, pp. XXI-II.

The first Parchment Roll of Minutes begins March 19th, A.D. 1712, when several members were "sworne and admitted, Geo. Bowes, Esq., Deputy President." A Lodge was also held June 24th and August 7th, A.D. 1713, and on December 18th, A.D. 1713, a "Private Lodge" was held, at which gentlemen were again admitted members, and at which Sir Walter Hawksworth, Knight and Bart., was the "President," (His portrait is still to be seen (1870) in the "York" Lodge). A General Lodge was held at Christmas, the minutes of which we now present to our readers, and beg them to notice the absence of any reference to such Titles as Grand Master, Grand Lodge, &c., as the proximity of these meetings to the date of "Revival" at London, invests their character with more than ordinary significance and importance.

"At St. John's Lodge, in Christmas 1716, at the house of Mr. James Boreham, situate Stonegate, in York, being a General Lodge, held then by the Honourable Society and Company of Freemasons, in the City of York, John Turner, Esq. was sworne and admitted into the said honourable Society and fraternity of Freemasons."

"CHARLES FAIRFAX, Esq. Dep. Prest."

"On Jany. 10th, 1722-3, at the same time the following persons were acknowledged as Brethren of this ancient Society." (Here occurs the names.) And on "Feb. 4th, 1722-3, at the same time and place, the two persons, whose names are underwritten, were, upon their examinations, received as Masons, and as such were accordingly introduced and admitted into this Lodge."

"GEO. REYNOLDSON."

"BARNABY BAWTRY."

We are unable, at this period, to decide precisely what this minute refers to, but it would appear to indicate that these two Masons were received as visiting Brethren. If so, how interesting it would be to know from what Constitution they hailed, or how they obtained their knowledge of the "Mysterie of Masonrie"? On the other hand, it might just announce two "Initiates" (of "persons") who, on a satisfactory examination, were accepted Members. At this date but little could be known of Freemasonry as practised at London; and hence the mode of admission must have been of a very simple and unpretentious character. "Persons"

and "Gentlemen" are recorded Initiates, and were received at the house of a Mrs. Hall in addition to the places previously named. Aug. 10th, 1725, we read for the first time of the Worshipful Mr. William Scourfield, *Master*, and Bros. Marsden and Reynoldson, *Wardens*. Sept. 6th, 1725, Francis Drake, M.D., F.R.S., a celebrated Antiquarian and Historian of York, was initiated at a Private Lodge, Star Inn, Stonegate (the house exists yet), and soon made his name felt in Masonry.

The year 1725 seems to have been as notable a one for York, as 1717 was for London, Masonically. Before this period the chief officer was styled the President, and there is an entire absence of Titles of the character which subsequently designated the Officers, besides which, no such term as Grand Lodge is recorded. The meetings however, were not confined to York, for as early as 1713, and four years before the London "Revival" the Brethren opened a Lodge at Bradford, and made 18 Gentlemen of the families in that neighbourhood, Masons.

The 27th December, 1725 was the "red letter" day at York, when Bro. Charles Bathurst was chosen Grand Master, and Bros. Pawson and Dr. Francis Drake, Grand Wardens. Bro. Findel states that Mr. Johnson was appointed his "Deputy,—Scourfield, Treasurer, and Inigo Russell, Clerk for the ensuing year." This latter note had escaped our attention.

Dr. Bell mentions in his "Chart," A.D. 1725, "A noted Procession at York, and a Charge delivered by Bro. Francis Drake, Senior Grand Warden, which was so favoured by the Grand Lodge in London, that it was printed by their printer, and inserted amongst others published by their order." Bro. Findel terms the author of this Charge, Junior Grand Warden, which is correct. He is elsewhere entitled "Senior Grand Warden," but the title of the Charge affords us unequivocal testimony as to Dr. Drake's Masonic rank at that time. It is as follows, "A speech delivered to the Worshipful and Ancient Society of Free and Accepted Masons, at a Grand Lodge, held at Merchants'

Hall, in the city of York, on St. John's Day, December the 27th, 1726. The Right Worshipful Charles Bathurst, Esq., Grand Master. By the Junior Grand Warden. *Olim meminisse Juvabit.* York: Printed by Thomas Gent, for the benefit of the Lodge." (No date, but probably A.D. 1727.)* Another edition was published in London, according to Bro. Findel, either in 1727 or 1729, and we possess a copy of the work printed A.D. 1734, by Creak and Cole, entitled "The Second Edition," which must refer to the second issue in London, as the first of all was printed at York.† Bro. Cole also reprinted the speech in his "Constitutions of the Freemasons," after the edition of 1728, and it was likewise inserted in the "Freemasons' Magazine" for A.D. 1794, p. 329, and A.D. 1858, p. 726.

Strange to say, no minute appears to have been made of this Grand Festival, although there is a notification of the one previous, viz., December 22nd, 1725. Perhaps, owing to the speech being printed, it was deemed sufficient, one copy of which alone remains at present in the "York" Lodge, and *that*, we believe, only of late procured. A careful examination of the speech will exhibit the fact, that the Grand Lodges of York and London were then on excellent terms, and also prove that *Operatives* were not alone received as Members of the Grand Lodge of all England, either in 1726, or for several years earlier. We have shown that as early as 1713, eighteen Gentlemen were admitted into Freemasonry at Bradford, so that *four* years before the institution of the Grand Lodge of England, at London, *speculative* Freemasonry (in the sense of non-operative Members) was in active existence at York. This however, is nothing new, for from the 17th century, the Records of several Lodges in Scotland contain minutes of Gentlemen being received as Members, notably "Mother Lodge Kilwinning," "Lodge of Edinburgh," (Mary-Chapel), and others. Some, like those of Haughfoot, described by the excellent Mason, Bro. R. Sanderson, Prov. Grand Sec., do

* Bro. Dr. GEORGE KLOSS in "*Bibliographie der Freimaurerei*," (Frankfurt am Main, 1844, p. 57,) inserts under No. 793, an edition of this Speech, which was printed at London, 1729. 8vo. pp. 36.

† See APPENDIX C. for an exact reprint of this scarce Work.

not seem to have been for Operative Masonic purposes at all; and from December 22nd, 1702, (when the Records preserved commence) and for many years afterwards during the same century, the Records never say aught of *three degrees of Masonry*. So that some Lodges, like Haughfoot, (Scotland,) and York, (England,) never mention Operative Masonry as a condition of Membership, or as a basis of admission, while others do. We have writtten a series of articles on this subject in the first numbers of the "Freemason," to which we invite the attention and consideration of Brethren who favour such inquiries, and also beg to refer them to Bro. D. Murray Lyon's admirable history of "Mother Lodge, Kilwinning," and Bro. Hunter's history of "Lodge Journeymen," Edinburgh. Dr. Drake, however, is careful to trace the origin of Freemasonry to *Operative* Masonry, in which all reflective Masons, we think, who have thoroughly examined the subject, must concur. Bro. S. S. Powell, P.M., in an elaborate address delivered at the Centenary of the Grand Master's Lodge, No 1, London, calls this Meeting of 1726, "A Grand Lodge of Centenary."* This is not correct, no such distinction was claimed at the time, nor in Dr. Drake's speech, especially as the Grand Lodge Titles were not used or apparently known before A.D. 1725.

The Constitutions of the Grand Lodge of England (London) were first published A.D. 1723, and were in fact the earliest Constitutions printed by any Grand Lodge in the world. There has been some talk about an Edition of A.D. 1722 issued at Brussels, containing "the Laws approved on St. John's Day, 1721, by the Duke of Montagu, Grand Master, and the Grand Lodge, the 37th clause of which enacts, that all the Masters of Lodges, Knights Elected Kadosh," &c., &c. are expressly commanded to acknowledge these present Statutes.

We have paid some little attention to Masonic Bibliography, and Masons like Bros. Findel and Richard Spencer, (the enterprising Masonic Publisher, of London,) have made it their study for many years, but neither they nor

* Truscott, Son, and Simmons, London, 1860.

we are conversant with such a work.—Besides which, it is quite impossible for such a work to have been printed in Brussels, A.D. 1722, for the *five* following reasons*:—1. The Constitutions were not published, with the “approbation” of the Grand Lodge of England until 17th day of January, 1723. 2.—These Laws were not approved by Grand Lodge until 25th March 1722, when the Committee of fourteen Brethren presented their report, which, after some amendments, was finally adopted and the Constitutions ordered to be printed. 3.—The XXXVII clause is *entirely different* to the one quoted as being published at Brussels, and only mentions Fellow Crafts and Apprentices. 4.—In no “Constitutions” published by the Grand Lodge of England, or by any Grand Lodge once existing in England, are there any references to the “Hautes Grades.” Before the “Union” the Laws of the regular Grand Lodge of England were only for Master Masons, or lower grades, and after then refer to the Royal Arch, (*beyond* the Third Degree nominally, but strictly the *completion*) and to that alone in addition to the three first degrees of Masonry. 5.—No such degrees as “Knight Kadosh” were known until long after A.D. 1722.

We are thus particular in proving *what* Constitutions were known from A.D. 1723, and few following years, because of the allusion to “our Constitutions,” by Dr. Drake, in his speech of A.D. 1726. They were the Laws of A.D. 1723. The following were adopted at York two years afterwards:—

A Sheet of Parchment, endorsed “*Old Rules of the Grand Lodge at York, 1725, No. 8.*”

Articles agreed to be kept and observed by the Antient Society of Freemasons in the City of York, and to be subscribed by every Member thereof at their Admittance into the said Society.

Imprimis.—That every first Wednesday in the month a Lodge shall be held at the house of a Brother according as their turn shall fall out.

* The controversy will soon be *actually* decided. Bro. R. Spencer is about to re-print the Work itself, with others, entitled “The Old Constitutions of the Freemasons.” viz. :—The Constitutions of 1722, 1726, (from an MS.) 1723, and 1730 (Irish). The two former are purely of an *Operative Character*.

- 2.—All Subscribers to these Articles not appearing at the monthly Lodge, shall forfeit Sixpence each time.
- 3.—If any Brother appear at a Lodge that is not a Subscriber to these Articles, he shall pay over and above his club the sum of one shilling.
- 4.—The Bowl shall be filled at the monthly Lodges with Punch once, Ale, Bread, Cheese, and Tobacco in common, but if anything more shall be called for by any Brother, either for eating or drinking, that Brother so calling shall pay for it himself besides his club.
- 5.—The Master or Deputy shall be obliged to call for a Bill exactly at ten o'clock, if they meet in the evening, and discharge it.
- 6.—None to be admitted to the making of a Brother but such as have subscribed to these Articles.
- 7.—Timely notice shall be given to all the Subscribers when a Brother or Brothers are to be made.
- 8.—Any Brother or Brothers presuming to call a Lodge with a design to make a Mason or Masons, without the Master or Deputy, or one of them deputed, for every such offence shall forfeit the sum of Five Pounds.
- 9.—Any Brother that shall interrupt the Examination of a Brother shall forfeit one Shilling.
- 10.—Clerk's Salary for keeping the Books and Accounts shall be one Shilling, to be paid him by each Brother at his admittance, and at each of the two Grand days he shall receive such gratuity as the Company shall think proper.
- 11.—A Steward to be chose for keeping the Stock at the Grand Lodge, at Christmas, and the Accounts to be passed three days after each Lodge.
- 12.—If any disputes arise, the Master shall silence them by a knock of the Mallet, any Brother that shall presume to disobey shall immediately be obliged to leave the Company, or forfeit five Shillings.
- 13.—An Hour shall be set apart to talk Masonry.
- 14.—No person shall be admitted into the Lodge but after having been strictly examined.
- 15.—No more persons shall be admitted as Brothers of this Society that shall keep a Public-House.
- 16.—That these Articles, shall at Lodges be laid upon the Table, to be perused by the Members, and also when any new Brothers are made, the Clerk shall publicly read them.
- 17.—Every new Brother at his admittance shall pay to the Waits as their Salary, the sum of two Shillings, the money to be lodged in the Steward's hands, and paid to them at each of the Grand days.
- 18.—The Bidder of the Society shall receive of each new Brother at his admittance the sum of one Shilling as his Salary.
- 19.—No Money shall be expended out of the Stock after the hour of ten, as in the fifth Article.

These Rules are signed by "Ed. Bell, Master," and 87 Members, and though they offer a strange contrast to the "Constitutions of the Grand Lodge of England," (London, 1723), published two years before, we can discover sufficient of the style of their meetings to see that the Freemasons of York, at that early date, had begun to bestir themselves, and assume the prerogatives of a Grand Lodge ; doubtless in consequence of the London "Constitutions" being published, a little rivalry being engendered between the two Bodies, and because public attention was being directed to the Fraternity.

The members of the "Grand Lodge of all England," held at York, do not appear ever to have had "Constitutions" of their own printed, approving apparently, of those issued by their more prosperous rival in the South, and not being financially strong enough to warrant such an important outlay.

It is confirmatory of our belief that the first *Grand Lodge* in the world was formed in London, A.D. 1717, (from which all the others now extant, directly or indirectly derive their origin), by the earliest Constitutions, mentioning such titles as Grand Master, Grand Lodge, and other "Grand" designations being issued by that Body, and then not until A.D. 1723. The next code of Laws of a Grand Lodge is in MS. and was promulgated by the authorities at York, and though neither documents are ancient in a general sense, they are virtually so in a Masonic point of view. The Constitutions formerly published in MSS. are all of an *Operative* Masonic character, but though such is the case, it must be borne in mind, that Gentlemen were "admitted Masons" for many years before the institution of Grand Lodges, Grand Officers, and Grand Laws, and in process of time, actually *revived* and *continued* the old Operative Masonic Lodges when they languished only in a *purely speculative form* under the title of the Grand Lodge of England, from which organization modern Freemasonry has descended.

It has been well observed that—"The antiquity of all

documents depends upon the subjects they illustrate. This is particularly the case respecting Masonic Writings, and if we are to judge them exclusively by this rule, it needs no very great penetration to show that all our *old* memoranda are, Masonically speaking, *new*. But in treating of ancient documents, we must have recourse to another standard of *age* besides the former, and hence we shall call those writings *old* that have been penned beyond the limits of a century. In the majority of cases, all such works are considered by the antiquary, as not old enough to be ancient, and too old to be modern. In Masonry we suffer under a disadvantage if we adopt this rule, for our Records are but few, so that we are reluctantly compelled to adopt those as old which are of a recent date.”*

The minutes, so far re-produced, are not of any antiquity to mention, neither are they anything like the age of some preserved in Scotland, but yet they are of much value, being written just before, and for many years after the “Revival.” They also clearly indicate that the meetings held were for the admission of *Persons* or *Gentlemen* and not for *Operatives* exclusively. After 1725, a marked difference is observable in the Records, and the Regulations of the London Grand Lodge were evidently adopted by the York Masons as the *model* Laws for the guidance of the Fraternity.

Bro. William Scourfield, the “Master,” August 10th, 1725 and the present Treasurer, was severely censured, with others, by the Grand Lodge July 6th, 1726, and allusion is made to the illegal act, by the learned Dr. Drake at the Grand Festival. The minute is as follows:—“Whereas, it has been certified to me, that Mr. Wm. Scourfield has presumed to call a Lodge and make Masons, without the consent of the Grand Master, and the approbation of the whole Lodge, declare him to be disqualified from being a member of this Society, and he is hereby for ever banished from the same. Such members as were assisting in constituting and forming Mr. Scourfield’s Schismatical Lodge,

* “*Freemasons’ Magazine*,” 1858, page 726.

on the 21st of last month, whose names are John Carpenter, W. Musgreve, Th. Albanson, and Th. Preston, are by the same authority liable to the same sentence, yet upon their acknowledging their error, in being deluded, and making such submission as shall be judged requisite by the Grand Master and Lodge at the next monthly meeting, shall be received into the favour of the Brotherhood, otherwise, to be banished as Mr. Scourfield, and their names to be erased out of the Roll and Articles."

We presume that this misconduct must have been more than an ordinary breach of the 8th Law of A.D. 1725, because to that clause a fine of five pounds was attached, whereas the penalty in this case was expulsion.

The Right Honourable Lord Viscount Irwin was "sworn and admitted" on the 13th December, 1726, and on June 24th, 1729, "Edward Thompson, jun., of Masten, Esquire, was chosen Grand Master, and a Committee appointed." Our notes of this meeting being more meagre than our friend Bro. Findel's, we will re-produce his copy, as follows: "After the minutes of December 22nd, 1726, a considerable space is left in the page, and then follow the minutes of *June 21st, 1729, wherein it is said two Gentlemen were received into the St. John's Lodge, and their election confirmed by vote: Edw. Thompson, Esq. Grand Master, John Willmers, Deputy Grand Master, G. Rhodes and Reynoldson, Grand Wardens. The Grand Master, on his part, appointed a Committee of seven Brothers, amongst whom was Drake, to assist him in the management of the Lodge, and every now and then support his authority in removing any abuses which might have crept in." †

Bro. Findel declares the "York Lodge was inactive from 1730 to 1760," (p. 164). This we cannot admit, as it is contrary to evidence. The No. 9 Roll of Parchment, containing "List of Master Masons," *Thirty-five in all*, and on which Bro. Edward Thompson's name appears (second on

* 24th June, it should be.

† *History of Freemasonry*, by J. G. FINDEL, page 164.

the List), being admitted June 24th, 1729, (probably the Grand Master *of the same date!*) and the 27th register of which, is *July 7th*, 1734, alone being sufficient to prove the error of such a statement. There *was* also a Minute Book commencing 1705 and continued to 1735, which now is lost, but it is inserted in the Inventory of A.D. 1777, and thereby brings the active operations of the Grand Lodge at York, at least down to 1735. Bro. W. Cowling writes to us on this subject, saying—"The Grand Lodge was certainly at work in 1735, perhaps later. At the 'Revival' in 1761, there are certain names put down as old Members who revived the Grand Lodge, that do not appear in any former list, thereby proving they were admitted after A.D. 1735."

On May 4th, 1730, it was agreed to require the payment of one shilling from each of the officers of the Grand Lodge who failed to attend the meetings.

Bro. R. B. Folger, M.D., in his exhaustive "History of the Ancient and Accepted Rite, New York, 1862," declares that "a serious rupture took place between the Grand Lodge at York, and the Grand Lodge of England A.D. 1740," (p. 306), *but there is no foundation whatever for such a statement.* We presume Dr. Folger must have been thinking of the "Ancients" at London who seceded about that date.

We have now to bridge over a period of some twenty years at least, and commence our perusal of the Records for the year 1761. Between 1740 and 1761, we know nothing of the proceedings of this Grand Body, and so the fabulous account of York Masonry in connection with the Royal Arch during this period, falls to the ground. Bro. Findel observes of the members, that "their right to assume the designation of Grand Lodge is, as we have seen from the foregoing history, more than doubtful, and was entirely founded upon the legendary and improbable tale that a General Assembly had taken place formerly in York. A Grand Lodge in the modern acceptance of the term, had never taken place at York. The isolated or

Mother Lodge, which dates from a very early period, had until the year 1730, neither made nor constituted any other Lodge, and it was not until the publication of the London Book of Constitutions in 1723, that it laid any claim whatever to the appellation, *Grand Lodge of all England*. Even then, the name "Grand Lodge" was only an empty title."* We differ from our accomplished Brother entirely, so far as respects the right of the York Lodge to claim the appellation of Grand Lodge after 1717. There were no laws to decide *how, when, or where* Grand Lodges should be instituted before the 18th century; and certainly, if a few Lodges in the South of England elected to congregate and call their meetings a Grand Lodge, the members of any other old Lodges had an equal right to so designate their assemblies. When gentlemen were admitted under the Constitution of a Grand Lodge, of course, their allegiance was rightly *claimed* by that Body, but for those Brethren who had been accepted Masons long before, and quite independent of any Grand Lodge, to be so trammelled, would we think be most unfair. We hold that such of the Fraternity of Freemasons who had been initiated prior to the institution of a Grand Lodge in their territory, and in a Lodge not under the rule of any Grand Lodge elsewhere, were quite free to act as they chose, so long as the ancient Charges were not infringed, seeing that these old Regulations left them quite exempted from the Laws promulgated by such modern self-elected Bodies, by never alluding to any Grand Lodge whatever.

But we will insert several of the Records, and leave the Brethren who desire to investigate the claims and Masonic position of York, to judge for themselves whether the "name of a Grand Lodge was an empty title," as Bro. J. G. Findel intimates.

The first is a copy of the minutes of the Grand Lodge of all England, held in the city of York, March 17th, 1761, which is given *exactly* as it is written, (as are also all the subsequent documents,) and should be appreciated accordingly.

* *History of Freemasonry*, page 166.

The Antient & Independent Constitution of Free and Accepted Masons, Belonging to the City of York, was this Seventeenth day of March, in the year of our Lord 1761, Revived by Six of the Surviving Members of the Fraternity by the Grand Lodge being opened, and held at the House of Mr. Henry Howard, in Lendall in the said City by them and others hereinafter named.

When and where it was farther agreed on, that it should be continued and held there only the Second and Last Monday in every Month.

PRESENT.

Grand Master.—Brother FRANCIS DRAKE, Esq., F.R.S.

Deputy G. M.— „ GEORGE REYNOLDSON.

Grand Wardens.— „ GEORGE COATES & THOMAS MASON.

Together with Brothers CHRISTOPHER COULTON & MARTIN CROFTS.

VISITING BRETHREN :—

Tasker, Leng, Swetnam, Malby Beckwith, Frodsham, Fitzmaurice, Granger, Crisp, Oram, Burton, and Howard.

MINUTES of the TRANSACTIONS at the Revival and Opening of the said Grand Lodge :—

Brother John Tasker was by the Grand Master, and the rest of the Brethren, unanimously appointed Grand Secretary and Treasurer. He having first petitioned to become a Member, and being approved and accepted *nem. con.*

Brother Henry Howard also petitioned to be admitted a Member, who was accordingly balloted for and approved *nem. con.*

Mr. Charles Chaloner, Mr. Seth Agar, George Palmes, Esq., Mr. Ambrose Beckwith, and Mr. William Siddall, petitioned to be made Brethren the first opportunity, who being severally balloted for, were all approved of *nem. con.*

This Lodge was closed till Monday, the 23rd day of this instant March, unless in case of Emergency.

At the Grand Lodge, held December 14th, 1767 :—

Several Letters from the Grand Lodge in London having been received by the Grand Master, the same were at this Lodge considered, and the following answer agreed to be sent by the Grand Secretary.

Worshipful Brother,

At the Grand Lodge in York, held 14th December, 1767.

PRESENT—The Right Worshipful SETH AGAR, G.M. of all England.

JOHN TASKER, D.G.M. & T.

JOHN ATKINSON, S.G.W.

AMBROSE BECKWITH, Jun., J.G.W.

RICHARD DAVIS, D.S.G.W.

WILLIAM SPENCER, D.J.G.W.

DAVID LAMBERT, G.S.

STEPHEN MAXWELL, Grand Sword Bearer.

And many other Brethren.

Your account of the Business done at the Quarterly Communication held at the Crown and Anchor in the Strand, London, addressed to the Right Worshipful Master of the Lodge at the Punch Bowl, in Stonegate in this City, having come to the hands of the Grand Master was produced and read.

Unanimously resolved—That the Grand Secretary do inform the Grand Lodge in London, that the Lodge heretofore held under their Constitution No. 259 at the Punch Bowl, in Stonegate, has been for some years discontinued and that the most Antient Grand Lodge of all England, held from time immemorial in this City is the only Lodge held therein.

That this Lodge acknowledges no Superior, that it pays homage to none, that it exists in its own Right, that it grants Constitutions and Certificates in the same manner as is done by the Grand Lodge in London, and as it has from Time immemorial had a Right and used to do, and that it distributes its own Charity according to the true principles of Masons.

That the Seal of this Lodge affixed to its Constitutions and Certificates is Three Regal Crowns, with this Circumscription "*Sigillum Edwini Northum. Regis.*" an impression whereof is annexed.

It is not doubted but the Grand Lodge in London will pay due respect thereto, and to all Brethren praying Instructions or Relief by virtue thereof, as this Lodge has ever had a very great esteem for that in London and for all Brethren claiming privilege under its authority.

That it is the constant endeavour of this Grand Lodge to promote the Honor and Dignity of Masonry in General, for which reason it is very circumspect in admitting Members, and never makes any person a Mason for an unworthy consideration.

In anything that may tend to the General Good or may concern the whole Fraternity of Masons, this Grand Lodge will readily concur with that in London, and will pay all proper respect to any information that shall be communicated by it.

The Grand Master, Grand Officers, and the other Brethren present join in brotherly respects and hearty commendations to the Right Worshipful and Most Noble Grand Master, the Grand Officers and other Brethren of the Grand Lodge in London, with

To

SAMUEL SPENCER, Esq.,

Your faithful and affectionate Brother,

DD. LAMBERT, Grand Secretary.

Grand Secretary of the Grand Lodge
of Free and Accepted Masons in London.

N.B.—The above Letter was sent by Bro. Joseph Atkinson, Senior Grand Warden, and by him delivered to the hands of the above named Brother Samuel Spencer.

This letter is of much consequence in proving that the two Grand Lodges were on excellent terms, and that the Constitution of this Lodge in York had not been viewed offensively by the Grand Lodge located there.

We presume the letters referred to had been sent to the W.M. of No. 259, but being extinct, (although only warranted 12th January, 1761) they had been forwarded to the chief authority of the only Masonic Body then existing in York.

The five Candidates who were proposed, March 17th, 1761, were Initiated on the 11th May following, and advanced to the second degree on the 23rd. Mention is likewise made of a Brother being raised a Master Mason on the 23rd May, 1761.

At the opening of the Grand Lodge there were Rules and Orders agreed on, to be inviolably observed, by the Members. Bros. Preston and Calcott visited the Grand Lodge about this time, and likely enough the latter Brother introduced the Royal Arch to the Brethren at York, as it had been receiving attention in London, owing to the prestige acquired by the "Antients," on account of this "Fourth Degree," manufactured about 1740; and which was actually in the end so warmly received, that a Grand Chapter was started A.D. 1769 by the "Moderns," (only without the consent of the Grand Lodge at that time, although subsequently granted A.D. 1813.)

In the year A.D. 1762, Bro. Morritt was elected Grand Master, and a Grand Festival was observed. Bro. Findel states—that on "January 31st, 1764, Freemasons' Glees and Songs were purchased for the use of the Lodge. In the year 1765-67, Bro. Palmes was Grand Master, and Fr. Agar, Deputy Grand Master. Bro. Drake is seldom mentioned. From December, 1767, the Minutes were more regular and complete." The Grand Secretary, Bro. David Lambert, was presented with the sum of Five Guineas, for the faithful discharge of the duties appertaining to his office.

The "List of the Members' names who revived the ancient Grand Lodge of all England in 1761, and of all

who have been made Masons therein since" numbers 124 Brethren in all. Dr. Francis Drake, Grand Master, George Reynoldson, Deputy Grand Master, and many others are therein included. It is signed by J. Tasker, G.T. & G.S. These Minutes from 1761 to 1774 are on a Long Roll of Parchment, and commence 17th March A.D. 1761, and end on the 27th December A.D. 1774. On July 1st, 1769, a Brother Atkinson requested permission to open the Royal Oak Lodge at Ripon, which was granted *nem. con.*, and Constitution delivered. On October 30th, 1769, the Crown Lodge at Knaresborough was granted, on the petition of three Brethren, who were raised "to the degree of Master" on the same day. A Warrant to hold a Lodge at Inniskilling was also agreed on. "In December, 1770, a Procession to the Church of St. John took place, when a Brother preached a Sermon from "God is Love." Bro. Sir Thomas Gascoigne, Bart. was the Grand Master appointed. Many Brethren from York, as well as from the daughter Lodges of the Grand Lodge, established at Ripon, Knaresborough, and Inniskilling, were present at this Festival." Various Charitable Bequests were then made.

One of the new Lodges (if not more) appears to have been absent, for, on the 24th September, 1770, a "Petition was received at York for the Constitution of a Lodge at the sign of the Duke of Devonshire, Macclesfield, Cheshire," and agreed to. A Lodge was constituted in this Town by the Grand Lodge of England (London) in the year 1731. There was also a Lodge at Scarborough constituted by the Grand Lodge of all England (York) of which some of the Minutes exist to this day, but whether working in the year A.D. 1770 or not we are unable to affirm.

The next minute of importance is thus worded :—

Fourth Night of Quarter, January 31st, 1774.

The Lodge met according to adjournment.

PRESENT :—

Bro. Lakeland as G.M.	Bro. Willbor ..	Bro. Ellice.
„ Coates, as D.G.M.	„ R. Cousitt	
„ Bagley, S.G.W.	„ J. Cousitt	
„ Richardson, J.G.W.	„ Meek	
„ Kitson, G. Treasurer	„ Coulsman	PT. { Oram.
„ Bussey, G. Secretary	„ Bovenick	{ Powell.
		{ Preston.

At this Lodge. Bro. Crowden and Bro. Ellice were proposed to become Members, they were severally ballotted for and were both admitted. Bro. Preston was proposed to become a Member *pro tempore*, he was ballotted for and admitted. The Lodge was closed and adjourned to the second Monday in the next Month, except as is always excepted.

Bro. George Kitson was Grand Treasurer from A.D. 1774 to 1792. Whether Bro. Preston herein mentioned was the author of "Illustrations of Masonry," is not certain. Bro. Calcott, Masonic Author, we know was in the habit of travelling about the country, as his name may be seen recorded in various Lodge Minute Books, in different parts of England.

We now arrive at a most eventful period in the history of the "Grand Lodge of all England." Bro. Findel refers to the circumstances in the following manner:—"The Lodge appears to have existed up to this period, but only vegetated, not flourished.† * * Nevertheless she opened a communication with the Lodge of Antiquity, and was upon the point of granting, or perhaps did actually grant her a Constitution. The rough draught is still existing, and is of the year 1778; the petition is signed by sixteen Brethren from London, amongst whom is Bro. W. Preston." Bro. Findel then concludes his "Sketch of Freemasonry in York" by an analysis of the "Manifesto,"* but not being apparently aware of the whole facts of the affair, falls into a few errors.—We are pleased to be able to clear up the question, having the correspondence before us, entered into, between the Grand Lodge of all England, (York) on the one part, and the Lodge of Antiquity, (London) on the other part.

On the Festival of St. John the Evangelist, 1777, the contest between some of the Members of the "Lodge of Antiquity" was introduced into the Grand Lodge of England, and the dispute having arisen out of a presumed breach of the Law respecting Public Processions, this old Lodge, in

† We would say *flourished most decidedly*.

* The "*Manifesto*" was first issued and dated 16th day of December, A.D. 1778. We have a copy of the Pamphlet. APPENDIX D.

consequence of the decision of the Grand Lodge, withdrew from its meetings, and set up a jurisdiction of its own, seeking union with the Grand Lodges of Scotland, Ireland, and York, "and with all regular Lodges and Masons acting in conformity to the original constitutions of the order." We do not purpose to enter into the merits of the question now. All unpleasantness was ultimately adjusted, and the Brethren were received back into the fold a few years afterwards. In the interim, however, another Grand Lodge (the fourth) was instituted, and the correspondence with the Grand Lodge at York, together with the Records prove such to have been constituted, and in active operation for a short period. We write now neither in justification nor condemnation of such an act. Reasons were not wanting to give a colour to the action on the part of the York authorities; and on the other hand, the "Lodge of Antiquity" presumed too much on their "time immemorial" privileges after forming a part of the Grand Lodge of England 1717.

Several letters passed between Bro. Bussey, Grand Secretary at York, and Bro. Benjamin Bradley of the Lodge of Antiquity. The motives which actuated the Members of this Lodge to seek the countenance of the Grand Lodge at York, are plainly seen; and the sympathy of this latter body with the supposed wrongs and complaints of the former, are as plainly indicated.

Copy of Letter from the Lodge of Antiquity, to the Grand Lodge at York.

Most Worshipful Grand Master and Brethren,

The contents of Bro. Bussey's Letter to Mr. Benjamin Bradley, dated ye 29th ult. has been communicated to us, and we are much obliged to that Gentleman for the information it contains, but humbly conceive that our meaning has not been clearly explained to him.

Though we should be happy to promote Masonry under the Banners of the Grand Lodge at York, an application by petition for a Warrant for a Constitution to act as a *Private Lodge* here was never our intention, as we consider ourselves sufficiently empowered by the Immemorial Constitution of our Lodge to execute every duty we can wish as a *Private Lodge* of Masons.

What we meant to propose to Bro. Bussey when we had the pleasure of seeing him in London, was, that in order to the forming a social intercourse between the York Masons and the Brethren in the South of England, and thereby strengthen that Connexion, We were ready, if the Grand Lodge at York furnished us with sufficient and satisfactory proofs of their Existence before the year 1717—and provided the same met with their approbation, to accept from them a Constitutional Authority to Act as a Grand Lodge in London, for that part of England South of the Trent, and would willingly and faithfully acquit ourselves of any Trust which might be reposed in us by that respectable Assembly, of whose Antiquity, and the regularity of whose proceedings we have the highest opinion.

This proposal of Ours, we now Ratify—and in expectation of being favoured with an Answer, whether it has the Happiness of meeting with your Approbation or not, We have the Honor to remain with the greatest respect,

Most Worshipful Sir and Brethren,

Your most Obedt. Servts. and faithfully

Devoted Brethren,

R.W. Lodge of Antiquity,
London, 16th Sept. A.D. 1778.
A.L. 5782.

J. WILSON, R.W.M.
WILLIAM PRESTON, R.W.P.M.
BENJN. BRADLEY, W.J.W.
GILBT. BUCHANAN.
JNO. SEALY.

To the Most Worshipful Grand Master and Brethren of the Grand Lodge
of Free and Accepted Masons at York.

Addressed—"To the Most Worshipful Grand Master
and Brethren of the Grand Lodge of
Free and Accepted Masons at York."

*Copy of Letter from a Brother of the Lodge of Antiquity to the Grand Secretary
of the Grand Lodge at York.*

London, 22nd September, 1778.

Sir,

Your obliging favor of the 29th ult. came safe to hand. The information it gives is very satisfactory to me and to all the other friends here of the York Grand Lodge. I can have no longer a doubt of the authenticity of that Assembly, and as I shall have frequent occasion to quote the original Book from which you have extracted the names of the Grand Masters from 1705 to 1734 inclusive, hope it will be carefully preserved, and all the other Books preceding the date thereof, but this caution I have no occasion to give to Bro. Bussey, a Gentleman ever strenuous in support of so Antient and noble an establishment,

As to a petition for a Constitution for a Private Lodge here, we cannot think of it, as we are all at present Members of a Lodge whose Constitution is universally allowed to be Immemorial, and which nothing can invalidate but a violation of the principles of Masonry and the rules of the Institution, which I hope will never happen. A Mutual Correspondence being kept up betwixt the R.W. Lodge of Antiquity, or any of its Members, and the Grand Lodge at York, might be highly commendable, and I am convinced a proper respect would ever be paid on our parts, to that truly Antient and respectable Masonic Legislature.

A Warrant or Deputation from York to a few Members of the R.W. Lodge of Antiquity, to act as a Grand Lodge for that part of England South of the Trent, with a power to Constitute Lodges in that Division, when properly applied for, and a regular correspondence to be kept up, and some token of allegiance to be annually given on the part of the Brethren thus authorized to act, in my humble opinion might tend much to revive the Splendor of that Assembly whose prerogatives appear to have been so grossly invaded.

Should such a plan succeed, I shall be happy to spread the Art of *Free* Masonry once more under the Banners of York, and endeavour to convince the Grand Lodge of London that the prophecy of their Calendar Compilers is not likely to be fulfilled.

As the matter, I understand, has been laid before the Grand Lodge by you, I have, with the advice of my worthy friend Brother Preston, and some other well wishers here, enclosed a Letter to the Grand Master and Brethren of the Grand Lodge, in order to explain our meaning, and must request you to lay it before their next Meeting, and favor me with the result as soon as possible.

The following are the names of the Brethren I could wish to have specified in the Warrant or Deputation, should the Grand Lodge think proper to grant one, viz :—

John Wilson, Esq., (present Right W. Master of the Lodge of Antiquity)
as R.W. Grand Master.

William Preston, (present R.W. Past Master of as W. Deputy Grand Master.	ditto)
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Benjamin Bradley, (present W. Junior Warden of ditto)
as W. Senior Grand Warden.

Gilbert Buchanan,, (present Secretary to
as W. Junior Grand Warden. ditto)

John Seaby, (present Senior Steward of ditto)
as Grand Secretary.

And two other Brethren whom we may appoint hereafter out of said Lodge.

Bro. Preston joins with me in a sincere wish for the prosperity of Bro. Bussey, and all the other Brethren of the Grand Lodge of York.

I am, with the utmost esteem and respect,

Dear Sir, your faithful Bro. and Obdt. Servt.,

To Mr. Jacob Bussey, Pavement, York.
Addressed—"Mr. Jacob Bussey, York."

BENJAMIN BRADLEY.

More letters were forwarded and answered, and eventually the Warrant of Confirmation was sent to the Lodge of Antiquity, and the "Grand Lodge of England South of the Trent" was an accomplished fact.

A communication was duly despatched to the "Most Worshipful Grand Master and Brethren at York, from the Grand Lodge South of the Trent" respecting the Inauguration of the new Grand Lodge. The letter is dated 1st July, 1780, and reports "That on the 19th April, the Grand Master had been Installed and had appointed his Officers." A return is yet preserved, dated March 10th, 1789, giving the following as the Lodges then under the Grand Lodge, South of the Trent, exclusive of Lodge of Antiquity:—

No. 1.—Lodge of Perfect Observance.

No. 2.—Lodge of Perseverance & Triumph.

And by another form, we find that they were Constituted on the 9th August and 15th November, A.D., 1779, respectively. On the 1st July, 1780, these are declared to be "*The only Lodges under us.*" Bro. Preston in "*Illustrations of Masonry,*" A.D. 1781, (p. 295) informs us that "A Grand Lodge under the banner of the Grand Lodge in York is established in London, and *several* Lodges are already Constituted under that banner, while the Lodge of Antiquity acts independent, by virtue of its own authority." The prominent Members and Officers, however, of the Grand Lodge were Past Masters of the "*Lodge of Antiquity.*" Bro. Preston was not easy in mind, notwithstanding the statement of the flourishing condition of his Lodge and Grand Lodge, for, he concludes this Edition of his excellent '*Illustrations*' "with a sincere wish that some abler hand may prosecute this history, and that all animosities having subsided, a reconciliation may be speedily effected, and harmony being restored, the Society may once more be conducted on its original establishment."

His desire was soon gratified, and a few years later, the "Union" healed all differences, and good fellowship again prevailed.

There is a letter in the "Archives" at York, dated "January 5th, 1815, 295 Oxford Street, London," from a member of Lodge Antiquity, to Lord Hawke, asking his Lordship to procure from York a certified copy of the Warrant granted by the Grand Lodge to the Lodge of Antiquity, which had become obliterated.

The main clauses of the Warrant of Confirmation were to admit the members of the Lodge of Antiquity "to a participation in our government, and to act *solely* as a *Grand* Lodge over that part of England which is situated South of the river Trent." To assemble as a Grand Lodge; and as a "Token of allegiance to the most ancient patrons of the art,—That they shall pay an Annual Contribution of money, and Two Guineas for any Constitutions." These were confirmed A.D. 1778.

In concluding the excerpts from the Minutes of the extinct Craft Grand-Lodge, formerly held at York, we may state that in evidence of its existence, and activity down to the last decade of the 18th century, there exists "A list of the Brethren made Maceons or raised above the first or other degrees of Maceonry in this Grand Lodge and those admitted to it after the 17th day of March, 1761," the last entry of which is dated 1st October, 1790, and refers to the third degree. A former register of the same year informs us that a candidate was Initiated and Passed on the evening of 1st March. The last minute, or reference to the Grand Lodge of all England is dated August 23rd, 1792. It is a rough minute on a sheet of Paper recording the Election of Bro. Wolley as Grand Master, Bro. Geo. Kitson, Grand Treasurer, Bro. Thomas Richardson, S.G.W., and Bro. Williams, J.G.W. The assertion therefore, that this Grand Lodge ceased to exist some ten years before this date is erroneous. There are also other evidences of its activity before A.D. 1790, which we will enumerate.

It would be tedious to specify all the allusions to the York Masons in the several works issued from 1770 to 1790. To particularise a few is all we intend to do.

In "Ahiman Rezon," A.D. 1807, p. xxiii, and A.D. 1804, p. xxx, whilst recording the lethargy which seemed to threaten the London Lodges with a final dissolution, it is affirmed in the Address by Bro. Laurence Dermott, July 1778, that "notwithstanding this state of inactivity in London, the Lodges in the Country, particularly in Scotland and at York, as well as those in Ireland, kept up their ancient formalities, customs, and usages, without altering, adding, or diminishing to *this hour*." This from the "Ancients" is a valuable testimony, as they were never recognised by the Grand Lodge of all England; they were, however, by the Grand Lodges of Scotland and Ireland. Bro. Dr. Kloss states that the "Lodge of York never formed any connection whatever with the so-called Ancient Masons." (History of Freemasonry in England, page 321.)

We notice in the "Minerva Lodge Directory,"* 1863, under the heading of "Annals, 1784," "The Chairs now in the East and West were made after the pattern of those in the Grand Lodge at York." (This flourishing Lodge was constituted in the year 1783, by Warrant from the Grand Lodge of England, London.) The Royal Arch and Knight Templar Degrees, also indirectly afford proof of the working of the Grand Lodge of all England at this period, documents to illustrate which we shall now append.

The earliest allusion to Royal Arch Masonry is the "Treasurer's Book of the Grand Chapter of Royal Arch Masons," commencing April 29th, 1768.—"A most sublime Royal Arch Chapter was opened 8th February, 1778," and at which it was resolved that it should be worked "1st Sunday in the Month, at the Grub Tavern, York. * * * To be raised to the Fourth Degree (being a member of the Grand Lodge of all England) shall pay to the Chapter ten shillings and sixpence, and one shilling to the Tyler."

In Bro. Yarker's readable "Notes of the Temple and Hospital of St. John," the following copy is inserted, which

* Bro. M. C. PECK, Hull.

was found among the loose papers belonging to the Jerusalem Encampment, Manchester, (page 21). "Extract of letter dated July 8th, 1791, taken by T. H." "Mr. Hassall; At my return from a journey I received yours, and am sorry you have been so long disappointed of your Warrants, the illness of our G.M., the death of our Brother Clubley, and the absence of our Deputy G.M., who has been long in London, is the reason of our delay. Bro. Wolley, I am told will soon return, and as our G.M. is a little better, I hope very soon we shall hold a Chapter and a R.E., and then the Secretary will have orders to prepare and send you the Warrants. You may be certain of my assistance, being your faithful Brother, George Kitson, of York." So that Bro. George Kitson, as one of the chief Officers in the Grand Lodge, was evidently much interested in these "Chivalrous Degrees," and so the other Officials. A copy of the Warrant (No. 15,) is given in these "Notes," "to hold a R.E. of S.K.T., in Manchester," and we find Bro. Edward Wolley appears as "G.G.C." Bro. John Parker, "S.G.A.C." Bro. Geo. Kitson, "J.G.A.C." and Bro. Wm. Blanchard. "G.S." It is dated 10th October, A.D. 1786, and if it correctly represents the *order* of the Officers in Grand Lodge, (which is probable) it affords us an insight into the Craft arrangements as well. "A *Petition for a Warrant to hold an Encampment at Rotherham, addressed to the Royal Encampment of all England, the M.W. Sir Francis Smyth, Grand Master of Knights Templars, and Grand Commander of all England, held at the ancient City of York," was considered 6th July, 1780, and the "Warrant issued hereupon." *Signed by Officers in the "Mark" Cypher.*

A Warrant for a Royal Arch Chapter was granted on 25th February, 1780, by the Grand Chapter at York, to be held at the same place.

There is a certificate preserved which was issued apparently by the Officers of the Grand Lodge of all England and signed by "JOHN BROWN, G.S."

* In Archives of the York Lodge.

Copy.

Admitted (1st degree) 26th January, 1779.
Raised (2nd degree) 29th February, 1779.
Raised (3rd degree) 27th September, 1779.
Raised (4th degree or R.A.M.) 27th October, 1779.
Knight Templar (5th degree) 29th November, 1779.

This is the earliest official document known in Great Britain and Ireland relating to Knights Templars in connection with Freemasonry.* A strange form of Ritual is contained among these old papers entitled "Royal Union Band of Holy Royal Arch Knight Templar Priests, Order of Aaron &c." Only Knight Templars were eligible. The Ritual is peculiar. In it Seven Pillars are referred to, and the "City on the top of a Hill—The New Jerusalem," is kept prominent throughout. Part of a Minute Book is likewise still in existence belonging "To the Honorable Order Knights Templars assembled in the Grand Lodge Room at York., Sir Francis Smyth, G.M." The first date is February 18th, 1780, which is the first *record* of Masonic Templars we know of in England. The "Order of Knights of the Tabernacle," is also mentioned of this year.

Bro. William Cowling is of the opinion that the "Royal Arch Degree was kept distinct from the Craft at York, but that there was a very intimate connection between them." We coincide with this statement entirely as we believe the relationship subsisting between the Craft Grand Lodge, the Grand Chapter, and the Grand Encampment of all England, held at York, was on a similar footing to the connexion now existing between the Grand Lodge and Grand Chapter of England. The Chief Officers in the one body were the Principals of the other, only whereas the present Grand Lodge of England expressly recognizes Royal Arch Masonry, the "Grand Lodge of all England," (York) never appears to have actually authorized more than the Three Craft degrees.

Bro. Findel finishes his sketch of Freemasonry in York with the following not very complimentary statement:—"The Royal Arch degree was introduced into York in 1768, and the order of the Knights Templars revived as

* In the United States they are to be met with a few years earlier.

into England by divers nations, soe that the good Rule of Masonry was destroyed untill the time of Athelstone who was a worthy King of England, brought the land into great peace and builded many famos buildings as Abbeyes & Castles, etc. and he loved Masons well, and he had a son whose name was Hedwin, & he loved Masons much more then his father, for he was full of practice in Geometry, wherefore he drew himselfe much to commune with masons to learn their Craft, and after for the love he had to Masons and the Craft, he was made mason himselfe, & gott of the King his father a Charter and a Commission to hold every yeare once an assembly, where he would, within the Realme, & to correct within themselves Enormities & trespases that was done within the Craft. And he made himselfe an assembly at Yorke, and there he made masons, and gave them charges, and taught them the manners of Masons, and did command that Rule to be kept ever after; and to them he gave a Charter and Commission to keep and make ordinances that it should be Ruled from King to King. When this assembly was gathered, he made a Cry that all Masons that had aney writeings, or understanding of the Craft that was made in this Land, or in aney other land, that they should shew them forth, and there was some in French, some in Greeke, and Lattine, & some in English and other Languages, and the Intent thereof was found, and he comanded a booke thereof to bee made how the Craft was first found, and comanded that it should be Read and tould where aney Masons was to be made, and to give them their Charges, and from that time Masons have been kept in this form and order as well as men might govern it. Furthermore at divers assemblies there have bene added to it divers charges more and more by the best Maisters, and fellows advices. Now you have heard in pticular how this nouble and famous Craft of Masonry was first Invented and how Maraculusly it was preserved, And since how it hath beene Loved & Cherrished both by Kings and potentates from its first beginning to this very day, and how it should & ought still to be loved and kept in high repute and Estimation by all manner of persons whatsoever, **The one of the elders takeing the Booke, and that hee or shee that is to bee made mason**

Freemasonry has flourished in Yorkshire this century in a surprising manner. For some years, the M.W. Bro. the Earl of Zetland, K.T., the late Grand Master, and the M.W. Bro. the Earl De Grey and Ripon, Grand Master, have been the Provincial Grand Masters of the two Divisions of Yorkshire. Prosperity appears to have attended their Lordships' rule everywhere in the two Provinces, and the banner of the Craft has not been unfurled over more enthusiastic or devoted Masons than are found in Yorkshire.

The "Union" Lodge is at present one of the most successful of the many Lodges in the Province of N. & E. Yorkshire, and has maintained its position from A.D. 1777, when it was constituted. The Members of late petitioned for permission to change its name to that of "York," which was granted in response to the following Memorial :—

Copy of Memorial.

*To the Right Honorable the Earl of Zetland, K.T.,
Most Worshipful Grand Master.**

WE the undersigned, the Master and Wardens of the Union Lodge, No. 236, meeting in the Masonic Hall, Duncombe Place, York, in pursuance of a resolution passed in open Lodge, at a regular Lodge, held on Monday, the Seventeenth of January, A.L. 5870, A.D. 1870, humbly request your Lordship to grant permission that the name of this Lodge may be changed from that of *Union*, to the *York Lodge*.

It has long been the wish of the Brethren of the Lodge, that it should be more closely connected with that of our Ancient City, and with the Masonic glory with which it is associated.

Our early traditions inform us, that from the time of Prince Edwin, A.D. 926, when the first Lodge was held in the Norman Crypt of York Minster, under a charter from King Athelstan, a Grand Lodge existed in an uninterrupted stream until about the year 1780; and, although the York Grand Lodge then died out from the growing importance of Masonry in the South of England, yet Masonry itself continued to flourish in the North, and gave birth to the Provincial Grand Lodge for Yorkshire, and from which sprang the Union Lodge, in the year 1777, one of the most influential Lodges in the Province.—The Provincial Grand Lodge was always held at York, until the year 1821, when it was divided into separate Provinces. On the 14th of August, 1821,

* The oldest Subscribing Member of the Lodge.

made Mason without the consent of his fellowes at least in number five or six, and if he that is to be made Mason shall be free borne, and of a good kindred and noe bondman, and that he has his Right Limbs as a man ought to have, and that noe M^r or fellowe shall put any Lords worke to taske that used to goe to Journey, And that noe M^r shall give more wages to any fellowes but as they deserve, soe that he be not deceived by false workmen, and alsoe that noe fellow shall slander another behind his backe to make him loose his good name or his worldly goods, alsoe that noe fellow within the Lodg or without, may answer his fellow unrespectively without a Reasonable cause, & every Mason shall prefer his Elder and put him to worships, alsoe that noe fellowe go into the towne in the night time without some fellow with him to beare testamony he was in honest place, Alsoe that noe Mason shall play at hazard or other play whereby the Craft may be slandered, Alsoe that every M^r and fellow come to the assembly if it be within 50 Miles about him, if he have warning, and there stand at the reward of M^{rs} and fellowes, and every M^r and fellow, if he have trespassed, shall stand at the reward of Masters and fellowes if he or they make them accounte, if they cannot accounte, then to goe to the Common assembly. Alsoe that noe Mason shall make any mould square or Rule to any Rough Mason, alsoe that noe Mason within the Lodge or without, sett or lay any mould stones without moulds of his own Makeing. Alsoe that every Mason shall entertaine strange fellowes when they come over into the Country, and sett them on worke as the order is vizt. That if he have mould stones to place, he shall sett him two weeks at Least on worke, and give him his hire, if there be no stones for hime, then to refresh him with money to bring him to the next Lodg. Lastly all Masons shall be true to their work be it by taske or Journey, and truely make an end of their worke; if they may have their pay as they ought to have it. Here followes the apprentice Charge, That he shall be true to God and the holy Church, the prince, his M^r and dame whome he shall serve, And that he shall not steale nor pike away his M^r or dames goods nor absent himselfe from their service, nor goe from them about his own pleasure by day or by night without their Licence, And

that he do not commit adultery or fornication in his Masters house with his wife, daughter or servant or any other, and that he shall keepe councell in all things spoken in Lodg or Chamber by any Masons, fellowes or fremasons. And that he shall not hold any disabedient argument against any fremason nor disclose any secret whereby any difference may arise amongst any Masons or fellowes or apprentices, but Reverently to behave himselfe to all fremasons being sworne brethren, to his Mr and not to use any carding, diceing or any other unlawfull games, nor haunt Tavernes or alehouses there to waste any mans goods, without Licence of his said Mr or some other fremason, and that he shall not commit adultery in any mans house where he shall worke or be tabled. And that he shall not purloyn nor steale the goods of any pson nor willingly suffer harme or shame or consent thereto during his said apprentisshyp either to his Mr or dame, or any other fremason. But to withstand the same to the utmost of his power, And thereof to informe his said Mr or some other fremason, with all convenient speed that may bee.

These be the Constitucions of the noble and famous History called Masonry made and now in practice by the best Masters and fellowes for directing and guideing all that use the said Craft, Scripted p me vicesimo tertio die Octobris, Anno Regni regis et Regina Gulielmy et Marie quinto Annoque domini 1693.

MARK KYPLING.

The names of the Lodg.

WILLIAM SIMPSON. }	{ CHRISTOPHER THOMPSON,
ANTHONY HORSMAN, }	{ CHRISTOPHER GILL,

Mr. ISAAC BRENT, *Lodg Ward.*

We, the undersigned, have compared this with the original Document in the possession of the "York Lodge," No. 236,

and formerly belonging to "The Antient Grand Lodge of all England," held in the City of York, and hereby certify that it is a true and exact Copy.

WILLIAM COWLING, P.M. and Treasurer, 236.
RALPH L. DAVISON, P.M. 236.

York, May 13, 1870.

The original Document is a Roll of Paper slightly mutilated, endorsed :—

No. 4
1693.

*Brother Geo. Walker of Wetherby
To
the Grand Lodge of York, 1777.*



APPENDIX B.

MS. CONSTITUTIONS, No. 2.

A Roll of Parchment, headed,

"An Annagrame on the name of Masonrie. Robert Preston to his friend Daniel Moult, upon the Art of Masonrie, as followeth."—

Much might be said of the Noble Art,
A Craft that is worth esteeming in each part;
Sundry Nations, Nobles, and their Kings also,
Oh how they sought its worth to know,
Dimitrod and Solomon the wisest of all men,
Reason saw to love this Science, then
I'll say no more, lest by my shallow verses I,
Endeavouring to praise, should blemish Masonrie.

*The Constitutions of } 1704.
Masonrie. }*

The Might of the Father of Heaven with Wisdom of the Blessed Son, through the grace of God and the goodness of the wholy ghost, that be three persons in one Godhead, be with us at our beginning, and give us grace so to govern us here in this life that we may come to his blessing that never shall have ending. And good Brethren and Fellows, our purpose is to tell you how and in what manner this worthie Science of Masonrie was begun, and afterwards how it was found by worthie Kings and Princes, and by many other worshipful men. And also to them that be hear, wee will declare the Charge that belongeth to every Freemason, to keepe sure in good faith and therefore take good heed hereto. It is well worthie to be kept well, for that the Science is Antient, for there be seven liberall Sciences of the which seven it is one, and the names of the seven Sciences be these :—First, Gramer, and that teacheth

a man to speak truly and write truly. And the second is Retorick, and teacheth a man to speake fair, plaine, and in subtill termes. And the third is Dialectick or Lodgick, and that teacheth a man to Deserne truth from falshood. And the fourth is Arethmatick, and this teacheth a man to Reckon and to account all manner of numbers. And the fifth is called Geometrie, and teacheth meet and measure of ground and of all other things, of the which Science is grounded Masonrie. And the sixth Science is called Musicke, and that teacheth a man the science of Song and Violl of Tongue and Organ harpe and Trumpett. And the seventh Science is called Astronomie, and that teacheth a man to know the course of the Sun, Moon, and Starrs. These be the seven Liberall Sciences the which seven be all grounded by one, that is to say Geometrie, for by this may a man prove the Essence of Worke as founded by Geometrie, for Geometrie teacheth meet, measure, ponderation, and weight of all manner of things on earth, for there is no man that worketh any Science but he worketh by some measure. Nor any man that letteth or selleth or buyeth, but he doth it by some Measure or Weight, and all this is Geometrie, and Marchants and all Craftsmen, and all other of the seven Sciences, and especially the Plower and Tiller of all manner of graines and seeds, planters of Vineyards, and sellers of Fruites, for in Gramer, Retorick, nor Astronomie, nor in any of all the other seven Liberall Sciences can any man finde meet or measure without Geometrie. Methinks that this Science Geometrie is most worthie, and foundeth all others. How these worthie Sciences was first Begotten I shall you tell, viz :—Before Noah's flood, there was a man named Lamech, as it is written in Scripture in the fourth Chapter of Genefses, and this Lamech had two wives, the one named Adah, by whome he had two Sons, the one named Jaball and the other named Juball, and his other wife was named Zillah, by whome he had one Son named Tuball Caine, and one Daughter named Naamah, and these four children founded the beginning of all the Sciences in the World. Which Jaball the eldest son found out the Science of Geometrie, and he was a keeper of flocks of Sheepe and Lambs in the feild, as it is noted in the chapter before said. And

his Brother Juball found the Science of Musick, Song of Tongue, Harpe, and Organ. And the third Brother, Tubal Caine found the Science called Smith Craft of Gould, Silver, Iron, Copper, and Steele. And the Daughter found the Arte of Weaving. And these persons, knowing right well that God would take Vengeance for Sin, either by fire or water, wherefore they writt their severall Sciences that they had found in two Pillars of Stone that they might be found after Noah, his flood, and the one stone was Marble because it would not burn with fire, and the other stone called Lternes, and that because it would not Drowne with water. Now our Intent is to tell you how and in what manner these Stones were found, in which these Sciences were written. The great Hermarmes was a Cube, his son the which Cube was same that was Noah's Son, this Hermarmes was after called Hermes the father of wise men, he found one of the two Pillars of Stone, and he found the Sciences written therein and he taught it to the other men, and at the makeing of the Tower of Babell there was Masonrie, at first much esteemed. And of the Kings of Babilon that was called Nimrod was a Mason himselfe and loved well Masons, and that Science as it said among Masters of histories, and when the City of Ninnevie and other Cittys of the East should be builded, Nimrod the King of Babilon sent thither sixty Masons at the Request of the King of Ninnevie his cuzen, and when he sent them forth he gave them a Charge on this manner.—That they should be true each one of them to other, and that they should love well one another, and that they should serve their Lord truely for their pay, so that the Master may have Credite and all that belongeth unto him, and other more Charges he gave them, and this was the first time that ever any Mason had any Charge of his Craft. Moreover Abraham and Sarah his wife went into Egipt, and there he Thought the Seven Sciences to the Egiptions. And he had a worthie Scholler named Euclid, and he learned right well and was master of all the seven Sciences Liberall, and in his days it befell that the Lords and States of the Land had so many Sons, some by their wives and some by their concubines, for that Land is a hot Land and plenteous of generation, and they had not a competent proportion of

Estate wherewith to maintain their said children, wherefore they tooke much care, and the King of that Land called a great Councill and summoned a Parliament, to consult how they might provide for their Children whereon to live honestly as Gentlemen, and they could finde no manner of good way; and then they made proclamation throughout all the Realm, that if there were any that could inform them thereon, that he should come to them and he should be well Rewarded for his Travil so that he should hold himselfe satisfied. After this proclamation was made came this worthie Clarke, Euclid, and said to the King and to his Nobles, if you will accept of me to teach, govern, and instruct your Children in the seven Sciences, whereby they may live honestly as Gentlemen, I shall do it upon Condition that you will grant me and them a Comission that I may have power to Rule them after the manner that the Science ought to be Ruled, which the King and all the Councill granted him and sealed the Comission. And then this worthy Doctor tooke to himselfe the said Lords sons, and Taught them the Science of Geometrie, and practice to work in Stones all manner of worthie worke that belongeth to Buildings, Churches, Temples, Castles, Towers, Mannors, and all manner of Buildings, and gave them in Charge on this manner:—first, that they should be true to the King and to the Lord that they serve, and that they should love well one another, and that they should be true one to another, and that they should call each other his Fellow or else Brother, and not his servant or knave, or other fowle name. And that they should truly deserve their pay of their Lord or the Master that they serve, and that they should ordain the wisest of them to be Master of the worke, and neither to Chuse for love or Affection, nor great Lineage nor Riches, to set any that hath not sufficient knowledge and cunning in the worke to be Master of the worke, whereby the Lord should be evill served and they Disgraced or shamed, and also that they should call the governor of the work Master during the time that they worke with him; and other more Charges that is too long here to tell, and to all these Charges he made them to swear a great Oath that men used at that time, and ordained for them reasonable pay or wages that thereby they

might live honestly, and also that they should come and assemble themselves together once every year to consult how they might best worke for their Lord's profit and their owne Credite, and to corect within themselves him that Tresspassed against the Science, and thus was the Science grounded then. And that worthy Mr Euclid was the first that gave it the name of Geometric, the which is now called Masonrie through out all this Nation. And after that when the Children of Israel were comed into the Land of Behest, which is now called among us the Country of Jurie, King David began the Temple that is now called Templam Domi, and is named with us the Temple of Jerusalem, and the said King David loved well Masons and cherrished them much, and he gave them good wages, and he gave them both the charges and manners as he had learned in Egipt, given formerly by Euclid, and other more charges that you shall hear afterwards; and after the Decease of King David, Solomon his Son finished out the said Temple that his father had begun, and he sent for Masons into Divers Countrys and of Divers Lands, and gathered them together, so that he had Fourscore Thousand workers of Stone, and were all named Masons, and he chose out of them Three Thousand that was ordained to be Masters and governors of his Worke. And furthermore, there was a King of another Region that men called Hiram, and he loved well King Solomon and he gave him Timber to his worke, and he had a Son named Aymon and he was a master of Geometrie, and he was Chief Master of all his Graveings and Carveings, and of all his Masons and Masonrie, that belonged to the Temple, as appears in Scripture in Lib. Regni Primo, and Chapter the 5th, and this Solomon Confirmed both charge and manners that his Father had given to Masons, and this was that worthy Science of Masonrie Confirmed in that Country of Jurie and at the City of Jerusalem. And in many other Kingdomes Curious Craftsmen walked about full wide, and spread themselves into Divers Countries, some to learn more Craft and Cunning, and some to teach them that had little Skill and Cunning, and it befell that there was one Curious Mason, called Namus Grecus, that had been at the Building of Solomons Temple, and he came into France and there he

taught the science of Masonrie to men of France, and there was one of Royall Lyne of France called Charles Martall, and he was a man that loved well such a Craft, and he Drew to this Namus Grecus above said, and he learnt of him the Craft, and tooke upon him the charge and manners, and afterwards, by the providence of God, he was Elected King of France, and when he was in that Estate, he tooke and helped to make men Masons which before were none, and gave them both the Charge and the manners, and good pay as he had learned of other masons, and also confirmed a Charter from year to year to hold their Assembly where they would, and Cherrished them Right much, and thus came the famous Craft into France. And England, in all this time stood void of Masonrie, Especially for any Charge imposed upon that Science, untill St. Albons time, and in his days the King of England, that was then a Pagan, did wall the Town of St. Albons about, and St. Albons was a worthie Knight and Steward of the Kingly Household, and had governante of Realm, and also had the ordering of the said Town Walls, and he Loved well Masons and Cherished them Right much, and made their pay Right good, considering how wages and other things stood then, for he gave them two shillings and sixpence a week and threepence to their nonfynch, and before that time throughout all this Land, a Mason tooke but a Penny a day, untill St. Albons advansed it as aforesaid, and procured them a Charter of the King and his Counsell whereby for to hold a generall Councell, and gave it the name of Assembly, and thereat he was himself and helped to make Men Masons, and gave them a charge as you shall hear afterward. But it happened shortly after the death of St. Albons, that there arose great warrs in England which came out of Divers Nations, so that their good order of Masonrie was Destroyed untill the days of King Athelstone, who was a worthie King of England and brought this Land in good Rest and peace, and builded many great workes as Abbeyes, Towers, and other manner of Buildings, and loved well Masons. And he had a Son named Edwin, and he loved Masons much more than his Father, and he was a great Practitioner in Geometrie, and he Delighted much to talke and commune with Masons and to learn of them Skill and

Cunning ; and afterward, for love he bore to Masons and to their Science, he was made a Mason, and he procured for them of the King his Father, a Charter and Comission to hold every year an Assembly wheresoever they would within the Realm of England, and to correct within themselves Defaults and Tresspasses that were done within the Craft, and he himselfe held an Assembly **At York**, and there he made Masons and gave them the charge and taught the manners and comanded that Rule to be kept ever after, and also tooke for them the Charter to keepe, and also gave Order that it should be renewed from King to King, and when the Assembly was gathered together, he made proclamation that all old Masons or young, that had any writeings or understanding of the Charge and the manners concerning the said Science that were made before in this Land or in any other, that they should bring them forth, and when they had Received and Examined there were found some in French, some in Greeke, some in English, and some in other Languiges, and the Intent and Meaning of them was found all one, and he made a Booke thereof how the Craft was founded, and he himselfe gave Command that it should be Read or tould when that any Mason should be made, and to give them the Charge and from that Day to this Day, Manners of Masons have been kept and observed in that forme, as well as Men might observe and governe it. **And** furthermore, at Divers Assemblies an addition of Certain Things in the Charge ordained by the best advice of Masters and Fellows. *Tunc, unus ex Senioribus Teneat Libra, ut ille vell ille potiat vell ponant manus super Librum et tunc precepta Deberent Legi.* Every man that is a Mason take Right good heede to these Charges, and if any man find himselfe guilty in any of these Charges that he amend himself before God, and in particular, Yee that be to be charged take good heede that ye may keepe these Charges Right well, for it is perilous and great Dainger for a man to forswear himselfe upon the wholly Scripture. The first Charge is that he or thou shall be a true man to God and the wholly Church, and that you use neither erour nor heresie according to your owne understanding or Discret and wise mens teaching, and also that he shall be true legeman and bear true Allegiance to the

King of England, without any treason or any other falshood, and if they know of any Treason or Tretcherie, that you amend it privilie if ye may, or else warn the King or his Councell of, by Declaring it to the Magistrates. And also ye shall be true one to another that is to say to every mason of the Craft of Masonrie that be allowed masons, you shall Do to them as you would they should Do to you. And that you keepe truely all the Councell of Lodge and Chamber, and all other Councell that ought to be kept by way of Masonhood. And also that you use no Thevery but keepe yourselves true, and also you shall be true to the Lord or to the Master that you serve, and truely se his profit and advantage promoted and furthered. And also you shall call masons your Brethren or your Fellows, but not any other foule name. Also you shall not take in Villanie your fellows wife nor unlawfully Desire his Daughter or servant, nor put him to any Discredite, and also that you pay truely for your Meat and Drink where you go to Table, and that you do not anything whereby the Craft may be Scandalised or whereby it may Receive Disgrace. **These** be the charges in generall that belongeth every Mason to keep, both Masters and Fellows. Now come I to Rehearse certain other Charges singularly for Masters and Fellows, viz:— First, that no Master shall take upon him any Lords worke or any other mens worke, Except he know himselfe to be of sufficient skill and Cunning to performe and finish the same so that the Craft thereby receive no shame or Discredit, but that the Lord may be well served and have his worke truely and sufficiently Done. And also that no Master take any worke at unreasonable rates, but so reasonably that the Lord or owner may be truely served with his own goods and the Master to live honestly thereby and to pay his Fellows truely their wages as the manner is. And also that no Master or Fellow shall supplant another of their worke, that is to say, if any master or fellow have taken any worke to Doe and therefore stand as Master of the said worke, you shall not put him out of it unless he be unable of Cunning and Skill to performe the same to the end. And also that no Master or Fellow take any Appren-tice under the terme of seven years, and that such appren-tice, sufficiently able of body and sound of his Limbes, and

also of good Birth, Freeborn, no Alian, but descended of a true and honest Kindred, and no bondman. And also that no Mason take any Apprentice, unless he have sufficient occupation whereon to employ two or three Fellows at the least. And also that no Master or fellow put any to take any Lords worke that was wont to worke Journey worke. And also that every Master shall but give wages to his fellows according as his worke doth Deserve that he be not Deceived by false worke. And also that none shall slander another behind his back, whereby he may lose either his good name or worldlie Riches. And also that no fellow within the Lodge or without shall misanswer or unlawfully reprove another without cause. And also that every Mason shall Reverence his Elder Brother, and put him to honour. And also that no Mason shall be a comon Player at Cards, Dice, or any other unlawfull game or games, whereby the Science may be Slandered or Disgraced. And also that no fellow at any time go from his fellowes of the Lodge into any Town adjoining, Except he have a fellow with him to bear Witness that he was in honest place and Civill Companie. And also that every Master and fellow shall come to the Assemblie of Masons, if it be within Fifty miles about him, if he have any warning of the same. And if he or they have Trespased or offended Against the Craft, all such so trespassing shall stand there at the Award and Arbitration of the Masters and Fellows there, and they to make them accord if they can or may; and if they cannot agree there, then to go to the Comon Law. And also that no Master or fellow make any Mould, Rule, or Square for any Layer, nor sett any Layer within the Lodge or without, to hew any Mould stones. And that every Mason shall Cherish strainge fellows when they come over out of other Countries and set them on work if he can, as the manner is (viz.) if he have no stones nor Moulds in that place, he shall refresh him with money to supply his necessities untill he come at the next Lodge. And also that every Mason shall performe his worke truely and not sleightly for his pay, But shall serve his Lord truely for his wages. And also that every master shall truely finish and make an end of his worke whether it be by Tax or Journey (viz.) by Measure or by Days, if he have his pay and all other covenants performed

to him by the Lord of the worke according to his bargain. These Charges that we have now Rehearsed to you and to all others here present which belongeth to Masons, you shall well and truly Keepe to your power, So help you God and by the Contents of that Book. **Amen.**

**Script nono Die Septembris Anno Regni
Dome Pre Anne Regina nunc Angl. &c.
Tertio. Annoq. Dom. 1704.**

We, the undersigned, have compared this with the Original Document in the possession of the York Lodge, No. 236, and formerly belonging to the Antient Grand Lodge of all England, held in the City of York, and hereby Certify that it is a true and exact copy.

WILLIAM COWLING, P.M. and Treasurer, 236.
RALPH DAVISON, P.M. 236.

York, May 18, 1870.



APPENDIX C.

[TITLEPAGE.]

A
S P E E C H

Deliver'd to the
Worshipful and Ancient SOCIETY
OF
Free and Accepted M A S O N S .
A T

A **Grand Lodge**, held at *Merchant's-
Hall*, in the City of *York*, on *St.
John's Day*, December 27. 1726.

The Right Worshipful
CHARLES BATHURST, Esq.
Grand-Master.

The Second Edition.

By the Junior Grand Warden.

Olim meminisse Fuvabit.

L O N D O N :

Printed for *B. Creak* at the *Red-Bible*, *Ave Mary Lane*,
Ludgate Street, near *St. Paul's*, and *B. Cole* Engraver, the
Corner of *Kings Head Court*, *Fetter Lane*, *Holborn*. 1734.

[DEDICATION.]

To Daniel Draper, Esq.

DEAR BROTHER,

That this Discourse sees the Light, is chiefly owing to your Candid Reception of it at the Rehearfal. I can no where therefore pitch upon a Patron more interested (I may say) in its Protection. A superior Command has since wrung it from me ; and, as I hope you will bear me Witness, with Reluctancy enough. I am sorry to say, that I am afraid the Lodge has trusted too much to your Judgment, though that exceeds mine as far as an *Extempore* Harangue can a studied Speech. Since I mean it entirely for the Good of my Brethren, I am no ways in Pain what the rest of the World shall think of it ; because we all know none but a *Mason* can thoroughly understand it. It is hard we have but a Negative to all the Invectives daily bestowed upon us, and yet as *Mens sibi conscia recti*, Silence is the best way of answering those angry Sophisters, who because they cannot unloose the Knot, would gladly cut it asunder.

And now I, as the Lodge's proper Officer, am order'd in this publick Manner to return you their unfeigned Thanks for the great Honour you have twice done them ; and I should very much wrong their Trust to neglect it. I should now also go on, according to the constant Practice of Epistles Dedicatory, to say some very fine Things without Sense or Meaning : But as Flattery is no ways inherent to *Masonry*, as a Brother, pardon me if I only say this, That we know a Genius, which, were it plac'd in a proper Station for its Exertion deservedly its Due, might not only be a Credit to the Fraternity in particular, but an Honour to our whole Country,

" And stand the Foremost in the Rank of Fame."

I am, (SIR,)

Ever Cordially Yours.

A SPEECH deliver'd to the
Worshipful and Ancient Society of Free and Accepted
Masons.

Right Worshipful Grand Master and Brethren,

You, Sir, and all of you know, that I have had the Honour to bear the Office of one of the Grand-Wardens to

this Society for this last Year; and by that Office, I am not only particularly obliged to take Care, that, during my Administration, neither the Revenues, nor the *Arcana* of the Lodge, be either embezzled or exposed to vulgar Eyes; but I do think it also my Duty, before I resign my Place, at least, Sir, since I have your Commands for it, to remind you of some Things relating to Human Society in general, as well as to this our most antient LODGE in particular.

How unequal a Task I have taken upon myself, will, I am afraid, but too evidently appear by the Sequel. A young Brother pretending to dictate on two such Sublime Subjects to older and wiser Heads than his own, can admit of no Excuse but that I have just now mention'd. I would not in this be thought to derogate from the Dignity of my Office, which, as the learned *Verslegan* observes, is a Title of Trust and Power, *Warden* and *Guardian* being synonymous Terms; yet as you are no Strangers to publick Assemblies, and cannot but observe the Awe they often strike on such as are oblig'd to exert any Talent before them, this *First Essay*, however wrote or deliver'd, I hope will neither discredit my Person or my Office. It has been said, by one that knew it well, that one would think there was some Kind of Fascination in the Eyes of a large Circle of People, darting altogether on one Person, which has made many a brave Fellow, who has put his enemy to Flight in the Field, tremble in the delivering of a Speech before a Body of his Friends at home. What ever will be the Event of this, I hope the good Design I do it with, shall, by the Candour of my Brethren, be admitted for an Excuse, and in some Measure compensate for the Loss of Time, which, I doubt not, might be much better employed on this important Occasion.

HUMAN Society, Gentlemen, taken in general Terms, is one of the greatest Blessings of Life. For this End Speech and Language was given us, which does so sublimely distinguish us above the rest of the Works of the Creation. The different Empires, Kingdoms, and Commonwealths, in the Universe, are only so many greater or lesser Communities or Societies of Mankind collected together; and for the

most part, have invented the Laws and Language they now speak, and are govern'd by. *Society* has Harmony in the very Sound of the Word ; but much more in the Application of it : For 'tis to it we owe all Arts and Sciences whatsoever. To this End, all Schools, Seminaries, and Colleges, were erected by our wise Progenitors ; not to mention those numberless noble Edifices set a-part for congregated Societies in Divine Worship. How useful this of our own has been in these remarkable Particulars, I shall have sufficient Reason to speak of in the Sequel.

*Et adde tot Egregias Urbes, operumque laborem,
Tot congesta manu Præruptis oppida Saxis.*

Virg.

BUT when we come to view Society, and its Usefulness in a nearer Perspective, we shall find it magnify upon us Prodigiously, and requires a Pencil more delicate than mine to draw it in Perfection ; I shall confine myself therefore to a few slight Touches, which, even from my Hand, may perhaps give some Idea of the Beauty of the Whole.

'Tis a Maxim indisputably true, That we ought to read Men, as well as Books. What an unfociable Animal is a learned Pedant, who has shut himself up all his Life with *Plato* and *Aristotle* ? For, till the Dust and Cobwebs of his Study are brush'd off of him by Conversation, he is utterly unfit for Human Society.

A GOOD Genius can only be cultivated this Way, but lies like a rich Diamond whose Beauty is indiscernable 'till polished.

GOOD Manners, the chief Characteristick of a fine Gentleman, is only attainable this way : For we learn by seeing how odious a Brute is to shun Brutality.

GOOD Sense, which indeed is a Genius, yet can no way be so readily improved, as by frequent observing in good Company Nonfence and Ribaldry exploded.

IN fine, neither our Health nor Wealth would suffer by it, but be both of them increas'd and amended, did not the pernicious Custom of Drinking too deep, which we of our Nation too much indulge, invert the Order and OEconomy of all Society. There is no Conversation to be kept up in the World without good Nature, or something which must bear its Appearance, and supply its place: For this Reason Mankind have been forc'd to invent an artificial Kind of Humanity, which, as a great Author has defined, is called *Good Breeding*. But when both these have their Foundations fapp'd by an Inundation of Liquor, Ruin and Desolation will undermine and lay waste that Glorious Seat of *Reason*, which the Divine Architect has, above all others, honoured the human Constitution with.

THE most ingenious Author that ever lived, has made a pretty Observation on the different Humours that Drink produces in an *English* Society. He says, they proceed from the different Mixtures of Foreign Blood that circulates in us. *We sit down, indeed, says he, all Friends, Acquaintance, and Neighbours; but after two Bottles, you see a Dane start up, and swears the Kingdom is his own; a Saxon drinks up the whole Quart, and swears he will dispute that with him; a Norman tells them both, he will assert his Liberty; and a Welshman cries, They are all Foreigners and Intruders of Yesterday, and beats them all out of the Room.* Such Accidents, adds our Author, frequently happen amongst Neighbours, Children, and Cousin-Germans. I wish I could not say, that I have frequently observed it in our own most amicable Brotherhood of *Free Mafons*.

BUT so many better Heads and Pens have been employ'd on this Subject, that it would be too presuming in me to take up more of your Time about it. I shall proceed, therefore, as I propos'd, to speak of this **Our Most Ancient and Most Honourable Society** in particular.

AND here, my Brethren, so vast and spacious a Foundation is marked out for one of the noblest Superstructures that Wit can invent, and Rhetorick adorn; that, were the Design drawn and executed by a masterly Genius, with all

the necessary Oratorical Decorations proper for so sublime a Subject, we might safely say with the POET,

—*Quod nec Jovis Ira nec Ignis,
Nec poterit Ferrum, nec Edax abolere Vetustas.*

BUT as I am verily persuaded, that you neither expect to hear a *Cicero*, a *Demosthenes*, or even — a *Henry* in me; so I may hope your Candour and Humanity will pardon my Temerity, where the Loftiness of the Text must inevitable shew the Insufficiency of the Preacher.

THE Learned Author of the *Antiquity of Masonry*, annexed to which are our Constitutions, has taken so much true Pains to draw it out from the Rubbish which the ignorant Ages of the World had buried it in, as justly merits the highest Gratitude from his Brethren.

THAT diligent Antiquary has traced out to us those many stupendous Works of the Antients, which were certainly, and without doubt, infinitely superior to the Moderns: I shall not, therefore, follow his Steps; but since there ought to be something said of antient Architecture, to illustrate the real Antiquity of Masonry in general, I shall beg Leave to subjoin what an elegant Modern Author, the ever-celebrated Mr. *Addison*, has wrote on this Subject.

“WE find, *says he*, in Architecture, the Antients much “superior to the Moderns: For, not to mention the Tower “of *Babel*, which an old Author says, there were the “Foundations to be seen in his Time, which looked like a “spacious Mountain, what could be more noble than the “Walls of *Babylon*, its hanging Gardens, and its Temple to “*Jupiter Belus*, that rose a Mile high by eight several Stories, “each Story a Furlong in Height, and on the Top of which “was the *Babylonian* Observatory? I might here likewise “take notice of the huge Rock that was cut into the Figure “of *Semiramis*, with the smaller Rocks that lay by it in the “Shape of tributary Kings; the prodigious Bason, which “took in the whole *Euphrates*, until such time as a “new Canal was formed for its Reception, with the several


"Trenches through which that River was convey'd. I know, *adds our Author*, there are Persons, who look upon some of these Wonders of Art to be fabulous; but I cannot find any Grounds for such a Suspicion, unless it be that we have no such Works amongst us at present. There were indeed, many greater Advantages for Building in those Times, and in that part of the World, than have been met with ever since. The Earth was extremely fruitful, Men liv'd generally on Pasturage, which requires a much smaller Number of Hands than Agriculture. There were few Trades to employ the busy Part of Mankind, and fewer Arts and Sciences to give Work to Men of speculative Tempers; and what is more than all the rest, the Prince was absolute; so that when he went to War, he put himself at the Head of a whole People; as we find *Semiramis* leading her three Millions to the Field, and yet overpower'd by the Number of her Enemies. It is no Wonder then, when she was at Peace, and turn'd her Thoughts on Building, that she could accomplish so great Works with such a prodigious Multitude of Labourers. Besides that, in her Climate there was small Interruption of Frost and Winters, which make the Northern Workmen lie half the Year idle. I might mention, amongst the Benefits of the climate, what Historians say of the Earth, that it sweated out a Bitumen or natural Kind of Mortar, which is doubtless the same with that mentioned in Holy Writ, as contributing to the Structure of *Babel*. *Slime they us'd instead of Mortar.*

"IN *Ægypt* we still see their Pyramids, which answer to the Description that have been made of them; and I question not, but a Stranger might find out some Remains of the Labyrinth that covered a whole Province, and had an hundred Temples dispos'd among its several Quarters and Divisions.

"THE Wall of *China* is one of these Eastern Pieces of Magnificence, which makes a Figure even in the Map of the World; although an Account of it would have been thought fabulous, were not the Wall itself extant.

"WE are obliged to Devotion for the noblest Buildings

“that have adorned the several Countries of the World. It is this which has fet Men at Work on Temples, and publick Places of Worship, not only that they might by the Magnificence of the Building invite the Deity to reside there, but that such stupendous Works might at the same Time open the Mind to vast Conceptions, and fit it to converse with the Divinity of the Place.”

THUS far our Author: And I am persuaded you have not thought me tedious in giving you so much of the Works of that Great Man instead of my own. From what he has said, the great Antiquity of the Art of Building or Mafonry may be easily deduc'd; for without running up to *Seth's* Pillars or the Tower of *Babel* for Proofs, the Temple of *Belus* alone, or the Walls of *Babylon*, of both which the Learned Dr. *Predeaux* has given ample Accounts, which were built Four Thousand Years ago, and above One Thousand before the building of *Solomon's* Temple, are sufficient Testimonies, or at least give great Reason to conjecture, that three Parts in four of the whole Earth might then be divided into .

NOW, it is morally impossible but Geometry, that noble and useful Science, must have begun and gone Hand-in-hand with Mafonry; for without it, those stupendous and enormous Structures could never have been erected. And tho' we have not the Names of any great Proficients so early as *Babylon*, yet we have a *Pythagoras*, an *Euclid*, an *Archimedes*, flourishing in very remote Ages, whose Works have ever since been, and are at present the Basis on which the Learned have built, at different Times, so many noble Superstructures.

BUT I must not trespass too much on your Patience, and shall therefore, tho' unwillingly, pass over the Building of *Solomon's Temple*, a Building where God himself was the Architect, and which to all Mafons is so very particular, that 'tis almost unpardonable to neglect it.

BUT that with the Repairs of it by *Josiah*, rebuilding by *Zarubabel* and *Herod*, to the final Destruction by *Titus*

Vespasian; together with the History of the *Grecian* and *Roman* Orders and Architects, the *Gothick* Intrusion over all, and its late Refurrection and present growing Greatness, may be Subjects sufficient for several Discourses; which, since I have ventur'd to break the Ice, I hope some abler Hand will carry on.

I shall now, by way of Conclusion, beg Leave to subjoin some Observations, and apply them more particularly to our ancient Lodge, and to our present Meeting at this Solemnity. And here I know you'll excuse me from unveiling our Mysteries, tho' I am speaking to my Brethren, when you see the Reason I dare not plain in my Hand.

SINCE, as has been said, Human Society has always been so useful, it cannot be wondered at, that this of ours should have so very ancient an Original. I have already shewn you that Masonry is the oldest Science the World has produced; the first the earliest Ages, employ'd their whole Study and Industry upon; and for this Reason the fundamental Rules of this Art, have been handed down from Age to Age, and very justly thought fit to be made a Mystery on. A Mystery, however, that has something in it apparent to the whole World, and which alone is sufficient to answer all the Objections that Malice or Ignorance can throw or has urged against us; of which, to mention no more, our three Grand Principles of Brotherly Love, Relief, and Truth to one another, are very shining Instances. A Foundation laid in Virtue by the strictest Geometrical Rules, is a Point of such Moment, that each Line describes its Strength and Stability, and a Mason must have a very superficial, and far from a solid Judgment, that can doubt of its Duration to the End of all Things.

THE Pen, the Pencil, and the Trowel, have always been thought by the greatest Monarchs the World has produc'd, the properest Instruments to convey their Names and Actions to the latest Posterity. The two former are certainly capable of flattering either their Vices or their Persons; but the honest *Trowel*, as the best and most durable Register, must be allowed to bid the fairest for

eternizing of them, and has in their erecting Cities, Castles, Palaces, Amphitheatres, &c. brought down for many Ages, and does not only convince us at present of their distinct Genius, Riches, Religion, Politicks, and Power, but their very Names have been stamp'd, and are still current among us; for Instance, *Constantinople, Cefarea and Alexandria.*

WHAT Wonder after this, that so many Kings, Princes, and Noblemen, have at all Times honoured this Society with their peculiar Patronage and Protection, have taken it as an Honour to have been initiated into the mysterious Part of it, and thought it no Degradation for a Mason to say he was Brother and Fellow to a King?

EUROPE came much later to the Knowledge of this Art, than the Eastern Parts of the World; and this Island, as far as I can find, the latest of all: For tho' by our Records we learn it was brought into *France and Germany* by * one who was actually at the building of * *Ninus. Solomon's Temple*, yet it was long after that, when § *St. Alban*, the Proto-Martyr of *England*, along with Christianity introduced Masonry. To the *Romans*, indeed, our Ancestors owe the Origin of useful Learning amongst them, which made a very good Exchange for the Loss of their Freedom; for *Cæsar* in his Commentary tells us, that the *Britains* had no walled Towns, nor Houses, but only fortified their Dwellings with Woods and Marshes: But when after that, our first *Saxon Kings*, having thrown off the barbarous Ignorance of *Paganism*, were by the Light of the Gospel more civiliz'd, and shewn the Usefulness of Arts and Sciences, this of ours answering the necessary End of Self-Preservation, as well as Grandeur and Devotion, must be allowed to be first sought after; and tho' Old *Verulam*, since * call'd *St. Albans*, * *Cambden*. may justly claim Precedency as the first-built Town in *Britain*, yet you know we can boast that the first Grand Lodge ever held in *England*, was held in this City; where † *Edwin*, the first Christian King of the *Northumbers*,

§ This from an old Record preserv'd in our Lodge.

† Edwin's Chief Seat of Residence was at Derventio, now call'd Auldby, six Miles from YORK, Rapin p. 162.

about the Six Hundredth Year after *Christ*, and who laid the Foundation of our † Cathedral, fat as Grand Master. This is sufficient to make us dispute the Superiority with the Lodges at *London*: But as nought of that Kind ought to be amongst so amicable a Fraternity, we are content they enjoy the Title of Grand Master of *England*; but the *Totius Angliæ* we claim as our undoubted Right.

AND here I have a fair Opportunity to enlarge upon those Encomiums due to Our Present GRAND MASTER, whose Regard for his Office, Proficiency in the Science, and His Great Munificence shewn to the Society, can never be forgotten; *Manat alta mente repostum*: We must all acknowledge Him to be the Foundation-Stone of its Present and Growing Grandeur.

BUT His Command prevents me from proceeding in this.

Mr. DEPUTY MASTER has likewise executed his Office throughout the whole Year with great Pains and Industry; and every particular Member of the Lodge owes him all imaginable Gratitude for it.

FOR my *Brother Warden* and myself, I leave our Conduct to your own Judgment: Our Accounts have been examin'd; and we hope we have not any Ways wrong'd the Great Trust you repos'd in us.

A WORD of Advice, or two, and I have done. To You, my Brethren, the Working Masons, I recommend carefully to peruse our Constitutions: There are in them excellent Rules laid down for your Conduct, and I need not insist upon them here.

To You, that are of other Trades and Occupations, and have the Honour to be admitted into this Society, I speak

† *A Church of Wood was hastily run up at York for the new Converts, which were very numerous. Shortly after Edwin laid the Foundation of a Church of Free Stone, but finish'd by Oswald, his Successor.* Rapin, p. 246. Bede, l. 2. c. 13.

thus: First Mind the Business of your Calling: Let not *Masonry* so far get the Ascendant, as to make you neglect the Support of yourselves and Families. You cannot be so absurd as to think that a Taylor, when admitted a Free Mason, is able to build a Church; and for that Reason your own Vocation ought to be your most important Study. False Brethren, 'tis true, may build Castles in the Air; but a good Mason works upon no such fickle Foundation: So square your Actions, as to live within Compass: Be obedient to the Officers chosen to govern the Lodge; consider they are of your own appointing, and are trusted with an unlimited Power by you. As well henceforwards, as this Solemn Day, let each salute his Brother with a cheerful Countenance; that as long as our feet shall stand upon this earthly Foundation, we may join Heart and Hand, and, as it were, with one Voice issuing from the same Throat, declare our Principles of Brotherly Love, Relief, and Truth, to one another. After which, and a strict Observance of our Obligations, we can be in no danger from the Malice of our Enemies without the Lodge, nor *in Perils amongst False Brethren* within.

AND now, Gentlemen, I have reserved my last Admonitions for You: My Office, as I said before, must excuse my Boldness, and your Candour forgive my Impertinence. But I cannot help telling you, That a Gentleman without some knowledge of Arts and Sciences, is like a fine Shell of a House, without suitable Finishing or Furniture: The Education of most of you has been Noble, if an Academical one may be called so; and I doubt not but your Improvements in Literature are equal to it: But if the Study of Geometry and Architecture might likewise be admitted, how pleasant and beneficial they would be, I do not presume to inform you.

——— *Ingenuas didicisse fideliter artes,
Emollit mores, ned finit esse feros,*

says *Ovid*. And it is likewise said, That a Man who has a Taste for Musick, Painting, or Architecture, is like one that has another Sense, when compared with such as have

no Relish for those Arts. 'Tis true, by Signs, Words and Tokens, you are put upon a Level with the meanest Brother ; but then you are at Liberty to exceed them, as far as a superiour Genius and Education will conduct you. I am creditably inform'd, that in most Lodges in *London*, and several other Parts of this Kingdom, a Lecture on some Point of Geometry or Architecture is given at every Meeting. And why the *Mother Lodge* of them all shou'd so far forget her own Institutions, cannot be accounted for, but from her extreme old Age. However, being now sufficiently awaken'd and reviv'd by the comfortable Appearance of so many worthy Sons, I must tell you, that she expects that every Gentleman, who is called a Free Mason, shou'd not be startled at a Problem in Geometry, a Proposition in *Euclid*, or at least be wanting in the History and just Distinctions of the five Orders of Architecture.

To sum all : Since we are so happily met to celebrate this Annual Solemnity, let neither *Dane* nor *Norman*, *Goth* nor *Vandal*, start up to disturb the Harmony of it ; that the World may hear and admire, that even at this critical Time all Parties are buried in Masonry ; but let us so behave ourselves here and elsewhere, that the distinguishing Characteristicks of the whole Brotherhood, may be to be called good Christians, Loyal Subjects, True Britons, as well as Free Masons.



APPENDIX D.

MANIFESTO OF THE RIGHT WORSHIPFUL
LODGE OF ANTIQUITY, 1778.

TO ALL REGULAR
FREE and ACCEPTED MASONS.

Original MS. in the
Lodge of Antiquity,
A.D. 1686.

Book of Constitutions
1723, p. 32, 33.—
1738, p. 63.—1767,
p. 84.

Illustrations of Ma-
sonry, 1775, p. 198.
Free Maſon's Calen-
dar, &c. MS. in the
British Muſeum, and
a variety of Publica-
tions on the ſubject
of Maſonry.

O. MS. in the hands
of Mr. Wilſon, of
Broomhead, near
Sheffield, Yorkſhire,
written in the reign
of K. Henry 8th.

WHEREAS the Society of FREE MA-
SONS is univerſally acknowledged to be of
ancient ſtanding and great repute in this
kingdom, as by our Records, and Printed
Conſtitutions, it appears that the firſt
GRAND LODGE in England was held at
YORK, in the Year 926, by virtue of a Roy-
al Charter, granted by KING ATHEL-
STAN—And, under the patronage and
government of this Grand Lodge, the So-
ciety conſiderably increaſed ; and the an-
cient charges and regulations of the Order
ſo far obtained the ſanction of Kings and
Princes, and other eminent perſons, that
they always paid due allegiance to the ſaid
Grand Affembly.

Conſtitution Book,
1738, p. 81.—1767,
p. 108 & ſeq.
Illustrations of Ma-
sonry, p. 234 & ſeq.

Old Records

Conſtitution Book,
1723, p. 52. 60. 69.

And whereas it appears, by our Records,
that in the year 1567, the increaſe of
Lodges in the South of England being ſo
great as to require ſome NOMINAL PATRON
to ſuperintend their government, it was re-
ſolved that a perſon under the title of Grand
Maſter for the South ſhould be appointed
for that purpoſe, with the approbation
of the GRAND LODGE at YORK, to

72.—1738, p. 150. whom the whole Fraternity at large were
155.—1767, p. 341. bound to pay tribute and acknowledge sub-
344. jection.—And, after the appointment of
fuch PATRON, Mafonry flourished under
Illustrations of Ma- the guardianship of him and his fucceffors
fonry, p. 119. M.S. in the South, until the Civil Wars and
in the Lodge of Anti- other inteftine commotions interrupted the
quity. affemblies of the Brethren.

Constitution Book, **And whereas**, it alfo appears that, in the
1738, p. 106. year 1693, the Meetings of the Fraternity
1767, p. 176. in their regular Lodges in the South became
Illustrations of Ma- lefs frequent and chiefly occasional, EXCEPT
fonry, p. 244. in or near places where great works were
Biographia Britanica, carried on.—At which time the Lodge of
vol. 1. *Ashmole*. ANTIQUITY, or (as it was then called) the
OLD LODGE OF ST. PAUL, with a few others
of fmall note, continued to meet under the
patronage of SIR CHRISTOPHER WREN,
and affifted him in rearing that fuperb
Structure from which this refpectable
Lodge derived its Title. But on complet-
ing this Edifice in 1710, and Sir Christo-
pher Wren's retiring into the country, the
few remaining Lodges, in London and its
fuburbs, continued, without any nominal
Patron, in a declining ftate for about the
fpace of feven years.

Constitution Book, **And whereas**, in the year 1717, the Fra-
1738, p. 109. ternity in London agreed to cement under
1767, p. 188, 189. a new Grand Master, and with that view the
Illustrations of Ma- Old Lodge of St. Paul, jointly with three
fonry, p. 246, 247. other Lodges, affembled in form, constituted
themselves a nominal Grand Lodge *pro tem-
pore*, and elected a Grand Master to prefide
over their future *general* meetings, whom
they afterwards invefted with a power to
conftitute fubordinate Lodges, and to con-
vene the Fraternity at ftated periods in
Grand Lodge, in order to make Laws, with
their confent and approbation, for the good

- Constitution Book, government of the Society at large—**But**
1723, p. 70. **Subject** to certain conditions and restrictions
then expressly stipulated, and which are
more fully set forth in the 39th article of the
general regulations, in the first book of
Constitutions. This article, with 38 others,
was afterwards, at a meeting of the Brethren
in and about the cities of London and
Westminster, in the year 1721, solemnly
approved of, ratified and confirmed by them
and signed in their presence by the Master
and Wardens of the Four old Lodges, on
the one part ; and Philip Duke of Wharton,
then Grand Master, Dr. Desaguliers, D. G.
M., Joshua Timson, and William Hawkins,
Grand Wardens, and the Masters and War-
dens of sixteen Lodges which had been
constituted by the Fraternity, betwixt 1717
and 1721, on the other part. *And* these
articles the Grand Master engaged for him-
self and his successors, when duly installed,
in all time coming to observe and keep
sacred and inviolable—By these prudent
precautions the ancient LAND-MARKS (as
they are properly styled) of the four old
Lodges were intended to be secured against
any encroachments on their Masonic Rights
and Privileges.
- Ibid.
- Ibid. p. 73, 74.
- Constitution Book,
1723, p. 69.

See the alterations in
the last Edition of the
Book of Constitu-
tions, by comparing it
with former Editions.
See also State of
Facts, by Brother
Preston, passim.

And whereas, of late years, notwith-
standing the said solemn engagement in the
year 1721, sundry innovations and encroach-
ments have been made, and are still making
on the original plan and government of
Masonry, by the present nominal Grand
Lodge in London, highly injurious to the
institution itself, and tending to subvert and
destroy the ancient rights and privileges of
the Society, more particularly of those
members of it under whose sanction, and by
whose authority, the said Grand Lodge was
first established and now exists.

Constitution Book,
1738, p. 185.

State of Facts, by
Brother Preston, p.
38. 49.

And whereas, at this present time, there only remains one of the said four original ancient Lodges—THE OLD LODGE OF ST. PAUL, or, as it is now emphatically styled, THE LODGE OF ANTIQUITY. Two of the said four ancient Lodges having been extinct many years, and the Master of the other of them having, on the part of his Lodge, in open Grand Lodge relinquished all such inherent rights and privileges which, as a private Lodge acting by an immemorial Constitution, it enjoyed.—**But**, The LODGE OF ANTIQUITY, conscious of its own dignity, which the Members thereof are resolutely determined to support, and justly incensed at the violent measures and proceedings which have been lately adopted and pursued by the said nominal Grand Lodge, wherein they have assumed an unlawful prerogative over the LODGE OF ANTIQUITY, in manifest breach of the aforesaid 39th article, by which means the peaceable government of that respectable Lodge has been repeatedly interrupted, and even the original independent power thereof, in respect to its own INTERNAL GOVERNMENT, disputed :

State of Facts, pamph.
lim.

Therefore, and on account of the ARBITRARY EDICTS and Laws which the said nominal Grand Lodge has, from time to time, presumed to issue and attempted to enforce, repugnant to the ancient Laws and principles of FREE MASONRY, and highly injurious to the LODGE OF ANTIQUITY,

We, the MASTER, WARDENS, and MEMBERS of the Lodge of ANTIQUITY, considering ourselves bound in duty, as well

as honour, to preserve inviolable the ancient rights and privileges of the Order, and, as far as in our power, to hand them down to posterity in their native purity and excellence, do hereby, for ourselves and our successors, solemnly disavow and discountenance such unlawful measures and proceedings of the said nominal Grand Lodge ; and do hereby declare and announce to all our Masonic Brethren throughout the Globe, That the said Grand Lodge has, by such arbitrary conduct, evidently violated the conditions expressed in the aforesaid 39th article of the general regulations, in the observance of which article the permanency of their authority solely depended.

And in consequence thereof, **WE**, do by these presents retract from, and recal, all such rights and powers, as **WE**, or our predecessors, did **CONDITIONALLY** give to the said nominal Grand Lodge in London ; and do hereby disannul and make void all future Edicts and Laws which the said Grand Lodge may presume to issue and enforce, by virtue of such sanction, as representatives of the ancient and honourable Society of **FREE and ACCEPTED MASONS**.

Records in the Grand
Lodge of York.

And whereas we have, on full enquiry and due examination, happily discovered, that the aforesaid truly ancient **GRAND LODGE** at **YORK** does still exist ; and have authentic Records to produce of their antiquity, long before the establishment of the nominal Grand Lodge in London, in the year 1717 ; **WE** do, therefore, hereby solemnly avow, acknowledge, and admit the Authority of the said Most Worshipful **GRAND LODGE** at **YORK**, as the truly ancient and

Constitution· Book, only regular governing Grand Lodge of
1723, p. 60. Mafons in England, to whom the Fraternity
all owe and are rightfully bound to pay al-
legiance.

Private Correspondence. **And whereas** the present members of the
said GRAND LODGE at YORK have ac-
knowledged the ancient power and author-
ity of the LODGE OF ANTIQUITY in London
as a private Lodge, and have proposed to
form an alliance with the said Lodge, on the
most generous and disinterested principles,
—WE do hereby acknowledge this gener-
ous mark of their friendship towards us, and
gratefully accept their liberal, candid, and
ingenuous offers of alliance :—And do here-
by, from a firm persuasion of the justice of
our cause, announce a general union with
all REGULAR MASONS throughout the
world, who shall join us in supporting the
original principles of FREE MASONRY,—
in promoting and extending the authority
of the said truly ancient GRAND LODGE at
YORK, and under such respectable auspices
in propagating Masonry on its pure, genu-
ine and original plan.

And Lastly, we do earnestly solicit the
hearty concurrence of all regular Lodges
of the Fraternity in all places where Free-
Masonry is legally established, to enable us
to carry into execution the aforefaid plan,
which is so apparently beneficial to our
most excellent institution,—and at the pre-
sent critical juncture, so essentially necessary
to curb the arbitrary power which has been
already exerted, or which hereafter may be
illegally assumed, by the nominal Grand
Lodge in London,—and so timely prevent

such unmaſonic proceedings from becoming
a diſgrace to the Society at large.

By order of the Right Worſhipful
LODGE OF ANTIQUITY, in open
Lodge aſſembled, this 16th day of
December, A.D. 1778. A.L. 5782.

J. S E A L Y, SECRETARY.

••• As a few Expelled Members of the Lodge of Antiquity have preſumed
to aſſociate as Maſons at the *Mitre Tavern*, in *Fleet Street*, under the denomina-
tion of this Lodge,—Notice is hereby given, that the Right Worſhipful Lodge
of Antiquity, acting by an Immemorial Conſtitution, is removed from the ſaid
Mitre Tavern, to the *Queen's Arms Tavern*, in *St. Paul's Church-Yard*; where
all letters to the Lodge are requeſted to be directed.



APPENDIX E.

At a General Communication of the most Ancient and Honourable Society of Free and Accepted Masons, of the Provincial Grand Lodge for the County of York, under the constitution of the Grand Lodge of England, held at Their Provincial Lodge Room, Blake Street, in the City of York, on Wednesday, October 23rd, 1805.

PRESENT,

THE HON. LAWRENCE DUNDAS, S.G.W. as Provincial Grand Master.

Robert Pemberton Milnes, Esq ;
D.P.G.M.
Mr. John Watson, G.T. as S.G.W.
Mr. Robert Smith, as J.G.W.
Rev. John Parker, as G.C.
Mr. John Seller, A.G.T.
Mr. James Rule, G.S.
Mr. Lucas Lund, G.S.

Mr. Benjamin Gale, G.A.
Mr. William Cobb, G.S.B.
Mr. Edward Benson, A.S.G.W.
Mr. Denis Peacock, P.J.G.W.
VISITORS.
Edward Wolley, Esq.
Mr. Robert Parkinson.
Mr. Benjamin Parker of Hull.

GRAND STEWARDS.

Mr. John Jackson
Mr. John Barnard
Mr. John Munkman
Mr. John Morley

Mr. Thomas Clark
Mr. Thomas Johnson
Mr. Benjamin Carr
Mr. Thomas Bradley.

THE MASTERS AND WARDENS OF SUNDRY LODGES.

Contributions were received from

No.	No.
Apollo Lodge, York 290	Lodge of Fidelity, Leeds .. 512
Britannia Lodge, Sheffield .. 189	St. John the Evangelist, Hudders- field 513
Lodge of Unanimity, Wakefield 202	Constitutional Lodge, Beverley 525
Lodge of Three Grand Principles, Dewsbury 283	Lodge of Hope, Bradford .. 539
Royal Oak Lodge, Ripon 324	Philanthropic Lodge, Leeds .. 542
Union Lodge, York 331	Alfred Lodge, Leeds 546
St. George Lodge, Doncaster .. 348	Prince George Lodge, Haworth 550
Amphibious Lodge, High Town 407	Lion Lodge, Whitby 561
Nelson of the Nile, Batley .. 436	Almans Lodge, Almonbury .. 575
Duke of York Lodge, Doncaster 438	Mariners Lodge, Selby 576

The Minutes of the last Provincial Grand Lodge were read and confirmed.

The Right Hon. Earl Moira, A.G. Master, having signified by Letter to the P.G. Secretary, that His R.H. the Prince of Wales, Grand Master, had been pleased to appoint Robert P. Milnes, Esq; P.G.M. for the Province of York; when he was Installed in due form, and invested with the Insignia of his Office, after which Brother Robert Smith of Hull, A.J.G.W. as S.G.W. in the absence of the Hon. G. H. L. Dundas and the Right Hon. John Lord Pollington, were each invested with the Insignia as S. and J.G.W.

The Ceremony was then concluded by an Oration from the Rev. Brother Parker.

The Provincial Grand Master then appointed the following Brethren Provincial Grand Officers, for the year 1806.

The Hon. L. Dundas, M.P. D.P.G.M.	Mr. John Watfon G.T.
The Hon. G. H. L. Dundas	Mr. John Seller A.G.T.
M.P. S.G.W.	Mr. James Rule } G.S.
The Right Hon. John Lord	Mr. Lucas Lund }
Pollington J.G.W.	Mr. Henry Brearey G.R.K.
Mr. Edward Benfon .. A.S.G.W.	Mr. Quarton Levitt of Hull G.S.K.
Mr. Robert Smith A.J.G.W.	Mr. Benjamin Gale, ditto G.A.
The Hon. and Rev. } G.C.	Mr. George Earle, ditto .. G.A.
Thomas Dundas .. }	Mr. William Cobb G.S.B.
The Rev. John Parker .. }	

PAST GRAND OFFICERS.

Mr. Robert Houfeman .. A.S.G.W.	Mr. Dennis Peacock .. S.G.W.
Mr. John Benfon A.J.G.W.	Mr. Robert Parkinson .. G.T.
Mr. Alexander Cummins S.G.W.	Mr. Christopher Wilfon .. G.S.

GRAND STEWARDS.

Mr. John Jackson	Mr. Thomas Clark
Mr. John Barnard	Mr. Thomas Johnson
Mr. John Munkman	Mr. Benjamin Carr
Mr. John Morley	Mr. Thomas Bradley.

A Petition was presented from several Brethren at Pudsey, in the West-Riding of this County, praying for a Warrant of Constitution to assemble at a private Room in Pudsey aforesaid ; promising at the same time a strict Conformity to the Masonic Rules and Regulations, and praying that the Name of such Lodge might be called *The Pemberton* :

Resolved,

That the prayer of such Petition cannot be complied with agreeable to the existing Act of Parliament, but if the petitioning Brethren should be fortunate enough to meet with a Dormant Warrant, that then this Provincial Grand Lodge, will not fail to transmit such latent Document to the Grand Lodge in London, so that their good wishes towards Masonry in forming *The Pemberton*, by their united Efforts may be carried into full effect.

The Provincial Grand Secretary informed the Right Worshipful Grand Master, Wardens and Brethren, that he had received a letter from the Secretary of the Lodge of Prince George, Haworth, complaining of the misconduct of Stephen Paslaw, whom they had expelled ; but as the said Stephen Paslaw attended the Provincial Grand Lodge this day, with a view to his own justification, and in return exhibited complaints against the said Lodge of Prince George,

Resolved,

That such Complaint in its present shape be dismissed as irregular, but that this Provincial Grand Lodge will take the case into full and due consideration, whenever the same is submitted in a manner conformable to the Rules of the Fraternity.

The Provincial Grand Secretary then called over the Names of each Lodge in this Province, according to Seniority, and the communications from those present were received in regular succession ; a recapitulation of which,

with the monies then paid, has already been transmitted to the Grand Lodge in London.

The Grand Treasurer then acquainted the Provincial Grand Master, his Grand Wardens and the Brethren, that several Lodges had not communicated with this Provincial Grand Lodge, and therefore conjectured that they had transmitted their contribution to the Grand Lodge in London.

Resolved,

That the Grand Secretary shall confer with Brother White, Grand Secretary of the Grand Lodge, on this subject, and that the correspondence which may pass between them shall be communicated to the Provincial Grand Master and his Deputy.

In order that a report of the Absent Lodges might be taken into proper consideration, the Provincial Grand Master moved, that this Provincial Grand Lodge be closed until to-morrow, and that the Grand Secretary shall then receive further Instructions in the business, which passed unanimously.

The Provincial Grand Lodge was then closed in due form till Thursday the 24th instant; at which Lodge the last Resolution was taken into consideration, and the G. S. was requested to write to Brother White thereon, whose answer should be transmitted to each Lodge in this Province.



Masonic Sketches and Reprints.

PART II.

Unpublished Records of the Craft.

BY

WILLIAM JAMES HUGHAN,

WITH

VALUABLE APPENDICES,

CONTAINING AN ARTICLE BY

THE REV. A. F. A. WOODFORD, M.A.,

Past Grand Chaplain of England &c., &c., &c.

AND COPIES OF MSS. ON FREEMASONRY OF THE SEVENTEENTH
CENTURY, HITHERTO UNPUBLISHED.

LONDON: GEORGE KENNING, 2, 3, AND 4, 'LITTLE BRITAIN.

HULL: M. C. PECK & SON.

TRURO: WILLIAM LAKE, BOSCAWEN STREET.

1871.

Masonic Sketches and Reprints.



UNPUBLISHED RECORDS OF THE CRAFT.



SOON after writing the "History of Freemasonry in York" for the "Masonic Annual" (M. C. Peck and Son, Hull), we felt convinced that the "missing documents" which were formerly in the possession of the "Grand Lodge of *All* England," held at York, must either have been sent to the Grand Lodge (London) for custody, or have been retained by the relatives of the deceased officers of the Grand Lodge. Accordingly, having failed in tracing any of these Manuscripts on the latter hypothesis, we wrote the respected Grand Secretary of England, Bro. John Hervey, P.G.D., &c., and enclosed at the same time a list of the Records missing from the "Schedule of 15th September, 1779." Bro. Hervey kindly instituted a search among the old documents in the Archives of the Grand Lodge, and fortunately discovered "The Folio Minute Book, beginning 27th Dec., 1774, of the Grand Lodge of *all* England," and also the Records of the Grand Chapter, commencing 8th February, 1771, and ending September 10th, 1781. So happy a result from our investigations we had not anticipated, and we soon communicated the pleasing fact to the "York Lodge," whose members so carefully preserve the majority of the documents connected with the "old Lodge at York City."

Whether this Lodge will be permitted to again become the custodian of these two valuable books it is not for us to say, but of one thing we feel certain, the members really deserve

such confidence being placed in them by the Grand Lodge, because their great care of the MSS. in their possession which formerly belonged to the old Grand Lodge at York, is beyond all praise, and proves that these two volumes may also be safely entrusted to their keeping.

We have, in all probability, the explanation of their removal to London in the "Anacalypsis, an attempt to draw aside the veil of the Saitic Isis. By Godfrey Higgins." (Longman's, London, 1836. 2 vols.) Bro. Higgins' version has been already considered in "History of Freemasonry in York," p. 19, the particulars of which were gleaned from the "Notes on the Orders of the Temple and St. John," (Manchester, 1869), by Bro. John Yarker. The author of these "Notes" has since kindly sent us extracts from the "Anacalypsis," which refer to the subject. We are bound, however, to say that Bro. Godfrey Higgins' statements do not convey the idea that the *majority* of the documents were conveyed to H.R.H. the Duke of Sussex, and that consequently, (as Bro. Yarker says), "there are but a few stray papers left at York," but, on the contrary, it will be seen by a comparison of the following quotations with the newly discovered minutes, that the whole of Bro. Higgins' assertions warrant us in believing that only those *two* volumes were forwarded to London, with probably some other documents of an unimportant character. In proof that the *majority* of the Records are still preserved by the York Lodge, we need only mention that an examination of the Schedule of A.D. 1779 will establish the fact; and, moreover, other circumstances abundantly confirm us in believing that most of the documents were presented to the York Lodge either by Captain Blanchard (a son, we believe, of the *last* Grand Secretary), or by a representative of the late Bro. Wolley, Grand Master of the "Grand Lodge of *all* England, A.D. 1792." The last Grand Master was also evidently in favor with the Fraternity at York, for he attended one of the Provincial meetings held in that city so late as A.D. 1805. Brother Godfrey Higgins observes as follows :—

"From a Masonic document now in my possession, I can prove that no very long time ago the Chaldees of York were Freemasons, that they constituted the Grand Lodge of England, and that they held their meetings in the Crypt under the Grand Cathedral of that city. Vol. I., page 718. * * * After I had been led to suspect from various causes that the Culdees noticed in the Notitia Monastica, &c., in the last chapter, and there stated to have been found in the Cathedral at York, were Masons, I searched the Masonic records in London, and I found a document which upon the face of it seemed to shew that the Lodge, which was the Grand Lodge of *all* England had been held under the Cathedral in the Crypt at York. In consequence of this, I went to York, and applied to the only survivor of the Lodge, who shewed me from the documents which he possessed, that the Druidical Lodge, or Chapter of Royal Arch Masons, or Templar Encamp-

ment, all of which it calls itself, was held for the last time in the Crypt, on Sunday, May 27th, 1778. At that time the Chapter was evidently on the decline, and it is since dead. From the books, it appears to have claimed to have been founded by Edwin in the year 926. From a curious parchment document, formerly belonging to the Lodge, and restored to it by Francis Drake, author of the "Eboracum," as appears by an endorsement on the back of it signed by him, stating that it came from the Castle of Pontefract it seems probable that according to the tradition to that effect, the ancient Records of the Lodge had been sent to that place for safety in the civil wars, as it is well known that many of the title deeds of Yorkshire families at that time were, and on its destruction were like them destroyed or dispersed." Vol. I., page 768.

"The documents from which I have extracted the above information respecting the York Masons were given to me by — Blanchard, Esq., and transferred by me to the person who now possesses them, and with whom they ought most properly to be placed, His Royal Highness, the Duke of Sussex. It appears from the documents above-named, that Queen Elizabeth became zealous of the York Masons, and sent an armed force to York to put them down. * * * I do not pretend *absolutely to prove* that this Druidical Royal Arch, Chapter Lodge, or Encampment of the Temple of St. John at Jerusalem, or of the Tabernacle of the Temple of the *Holy Wisdom*, as it calls itself, of Jerusalem, was actually the same as that of the Culdees of the Monastica, but I think the presumption is pretty strong. What more the books contain may be only known to Masons of High degree." (Vol. I., age 768).

We should have examined some of the startling statements made by Bro. G. Higgins, but that is now unnecessary, owing to Bro. A. F. A. Woodford, M.A., having sent us an excellent article* for publication in this work, entitled *The Connexion of York with the History of Freemasonry in England*, in which the chief historical evidences respecting the York Masons and their Traditions, are very ably introduced and considered in a most scholar-like manner, and in which the claims York has to be designated *the City of Freemasonry* are impartially examined.

We are much indebted to our Reverend Brother for preparing so interesting and valuable a paper for our work, especially as no one is better qualified to write on the subject, and the views propounded are the result of many years of patient investigation.

We have now to consider the character of the documents recently discovered in the Archives at London, and which Bro. John Hervey, the Grand Secretary, in the kindest manner permitted us to peruse.

We have made numerous extracts from the two volumes, and feel warranted in believing that the following sketch may be taken as fairly illustrative of their general character.

The proceedings of the Grand Chapter are recorded in an oblong quarto Minute Book, the *first* date of which is 8th February, 1778, and *last* September 10th, 1781.

* Appendix A.

not prepared to find references to Royal Arch Masonry and the Knight Templars with copies of warrants, proceedings, &c., in a Minute Book of the Grand Lodge of *all* England, during the latter part of the last century, because all previous Records had reference to Craft Masonry alone.

The following is the exact Title of the important volume—"Minute Book belonging the Ancient Society of Free and Accepted Masons of the Grand Lodge of all England, held at the City of York, 27 December, 1774, to 31st July, 1780." First of all is a well written Register containing "A List of Persons made Masons in the Most Worshipful Grand Lodge of all England, as they successively occur in this Minute Book beginning the 27 December, 1774." (In all fifty-one.) The few names annexed will suffice to exhibit the rapid advancement that prevailed.

	<i>Names of the Brethren.</i>	<i>Entd. Appren.</i>	<i>Fellow Craft.</i>	<i>Master Mason.</i>
1775.	Richard Hinchliffe.	13 March, 1775.	13 March, 1775.	11 Decem., 1775.
	Charles Wood.	13 March, 1775.	13 March, 1775.	
	John Hardman.	13 Novr., 1775.	13 Novr., 1775.	11 Decem., 1775.
1776.	Rev. John Parker.	12 Feby., 1776.	12 Feby., 1776.	26 Feby., 1776.
	Walter Gray.	26 Aug., 1776.	26 Aug., 1776.	
	Ralph Dodsworth.	14 Oct., 1776.	14 Oct., 1776.	25 Nov., 1776.
	Capt. Jonathan Cope.	28 Oct., 1776.	28 Oct., 1776.	25 Nov., 1776.

The last name that occurs is "Robert Thornton, 28 Feb., 1780." The list of officers is then noted, the whole of which are given at page 38, "History of Freemasonry at York." The Titles were Grand Master, Deputy Grand Master, Senior and Junior Grand Wardens, Grand Chaplain, Grand Treasurer, Grand Secretary, and Grand Sword Bearer, and a Tyler. George Kitson was the Grand Treasurer throughout the period. Joseph Atkinson was G. Sec. 1775. Jacob Bussey being appointed to that office A.D. 1776 to 1778, and John Browne the two succeeding years. The first few Minutes of the proceedings of the Grand Lodge of all England are uninteresting. November 27, 1775, "A dinner was ordered to be provided for twenty. To be twice advertised in both of the York newspapers." The office of Grand Chaplain was *revived* 1775 (really *first* instituted then) at the Grand Lodge of England (London). Probably the Grand Lodge of *all* England (York) thought it a good example to be followed, for on 29 Jan., 1776, "Bro. Kitson proposed the Rev. Mr. Parker to be made a Mason, and it being mentioned that he would be a proper person to act as Chaplain to the Lodge, the Grand Master ordered, with the consent of the Lodge, that he should be balloted for immediately. He was so, and admitted *Gratis*." Bro. the Rev. John Parker was accordingly invested as Grand Chaplain on the 11th March, and was a regular attendant at the meetings from that time. His place was to occupy "the seat next the Grand Master's right hand."

Stewards were appointed to make the necessary preparations for holding the Banquets, which were formerly held on the Festival of St. John the Evangelist, but afterwards on St. John the Baptist. Several instances of charity are narrated in a most unostentatious manner, and thoroughly characteristic of pure and ancient Freemasonry. It was agreed 25th Nov., 1776, "That a circular letter be sent to the Lodges under the Grand Lodge of all England, acquainting them with a sermon to be preached on St. John's Day by the Grand Chaplain, requesting their attendance." In consequence of this event, the brethren assembled at 10 o'clock, 27th December, 1776, at the "York Tavern, and proceeded from thence, properly clothed, to St. Helen's Church, to hear the sermon preached by the Grand Chaplain at the request of the Lodge." New ribbons were voted to be obtained by the Grand Secretary "for the Jewels, and the brethren to appear in clean aprons and gloves." On the 25th Feb., 1777, "Gilbert Robinson, M., and Joseph Aspinall" attended as visiting brethren from *Liverpool*.

A Lodge of Emergency was held 2nd December, 1776, when "Brd. Kitson having observed that the Masons' Calendar for the ensuing year, published under the sanction of the Grand Lodge of England, contains some strictures on the Grand Lodge of York, tending greatly to its discredit, and altogether founded on ignorance and malevolence.* It was decided to issue a protest. About this date it was ordered that on a "Constitution being granted to any place, the money charged shall be paid on delivery." The advertisement in the York papers on the Annual Festival, A.D. 1777, read thus :—

"The Most Ancient Grand Lodge of All England,
Siddall, Grand Master.

Free and Accepted Masons are desired to meet the
Grand Master at the York Tavern, on Monday, the 29th
of December, at 10 o'clock in the Forenoon, from thence
to proceed to St. Helen's Church, to hear Divine Service,
where a Sermon will be preached on the occasion by the
Rev. Brother John Parker, Grand Chaplain.

RICHARDSON, } Grand Wardens,"
COUPLAND, }

The Grand Secretary was instructed "to acquaint the Lodges of Knaresbro' and Hovingham of the above resolution." The large Painting *now* in possession of the "York" Lodge was ordered by the Grand Lodge 25th May, 1778, from various Draw-

* See Appendix B for Documents.

ings submitted by Bro. Beckwith, of Rotherham. The letter to which the communication at page 56 of "History of Freemasonry at York" was a reply, is inserted in full in the Minute Book, and was written by Brother Bussey, G.S. It commences by declaring that he (the Grand Sec.) had inspected the "Original Minute Book of this Grand Lodge, beginning in 1705, and ending in 1734, from which he had extracted the names of the Grand Masters during that period as follows—

* 1705, Sir John Tempest, Baronet, *

"It is observable that during the above period the Grand Lodge was not holden twice together at the same house, and there is an instance of its being holden once (in 1713), out of York, viz., at Bradford, in Yorkshire, when 18 gentlemen of the first families of that neighbourhood were made Masons." The remainder being mostly condemnatory of the proceedings of the regular Grand Lodge at London, it will neither be desirable nor necessary to reiterate them here.

The copy of the answer sent to the series of questions propounded by Bro. Benjamin Bradley, London, was as follows:—

"Right Worshipful Master and Brethren,

"In consequence of your address to the Most Ancient Grand Lodge of all England for a deputed authority to act as a Grand Lodge in London for that part of England south of Trent, and to constitute Lodges in that Division, we have unanimously consented to comply with your request on the following conditions: 1st. That the Grand Lodge at York receive an annual acknowledgment for this deputed authority. 2nd. That every Constitution to be granted under this sanction be registered in the Books of the Grand Lodge of York, for which some consideration will also be expected.

"We are happy to repose this trust in men whose abilities we admire, whose integrity we have the highest opinion of, and whose commendable (we had almost said *pious*) endeavour to disseminate and enhance true Masonry, merit our warmest acknowledgments, and the highest encomiums. We act upon the same plan, we treat you in a confidential manner as Brethren, and to convince you that we have no sinister mercenary views, we leave it to yourselves to fix the sums, to be paid to the Mother Lodge as well for the annual acknowledgment as for each Constitution.

"As a further proof of cordiality in this proposed Alliance, we refer the drawing of the Deputation to yourselves.

"We remain, Right Worshipful Sir and Brother, with the greatest regard, Your obedient, Hble. Servants and Brothers,

"WM. SIDDALL, G.M.

"GEO. COATES, D.G.M.

"JNO. COUPLAND, J.S.G.W.

"THOS. BEWLAY, T.G.W.

"GEO. KITSON, G.T.

"JA. BUSSEY, G.S.

"JNO. PARKER, G.C."

"To the Right Worshipful Master and Brethren of the Lodge of Antiquity, held at Gt. Mitre Tavern, Fleet Street, London.

19th October, 1778."

* The List is contained in "Stream of Freemasonry," by Dr. J. Pearson, Bell Preston's "Illustrations," &c.

After considerable correspondence respecting the Lodge of Antiquity, this reply was received and entered on the Minutes :—

“Sir,—You herewith receive a form of a Deputation which has been drawn up in compliance with the Resolution of the Grand Lodge of York, and approved of by my Lodge. You are requested to lay the same before the next meeting of the Grand Lodge, in order, that if approved, it may be immediately ingrossed, executed, and transmitted to me with all convenient speed. I have also sent you, in another Frank, one of our manifestos, which, by order of the Lodge, is to be sent to all the Lodges in the world that are known.

I am, Sir,

Your most obedient Servant and Faithful Brother,

Furnivals Inn, 2nd Jan., 1779.

J. WILSON.”

The manifesto alluded to is likewise inserted in the “Minutes” and an exact Reprint was given in the “History of Freemasonry at York.” (Page 102). The “Deputation” itself, dated 29th day of March, A.D. 1779, A.L. 5783, was duly forwarded to the Lodge of Antiquity, “the Grand Lodge South of the Trent,” and is recorded in the minute Book at York, in the excellent handwriting of the Grand Secretary. It is an elaborate document, and fully sets forth the claims of these two Grand Lodges to both *Antiquity* and *Respectability*. A copy is still retained at York.

No such innovation as “Making Masons at Sight” is recorded in the Minutes, so that in that respect the pretensions of some Grand Masters in the United States are not confirmed: On the contrary the “Propositions” made by the various Grand Masters were conditional on an approved Ballot as much as those by the other members. The custom was for the First and Second Degrees to be given at the next meeting after the Proposition, and on another Ballot at the next Lodge the Third Degree was conferred. Only one exception to this Rule occurs so far as we discovered, *when* on a Lodge of Emergency being called on 21st April, 1779, “James Perryn, Esquire, Captain in the First Regiment of Guards, was proposed to be made a Maceon, and he being balloted for was admitted and made E. A. and F. C. Then, he was also proposed to be raised to the 3rd degree, and being balloted for, he was admitted, and also raised.”

A Petition was received from Brother Josiah Beckwith, of Rotherham, and six other brethren of that neighbourhood, for a Constitution; which was unanimously agreed to.

It was also arranged and decided that “The Title of Most Worshipful shall be used in future to the Grand Master of all England, and the Lodges granted in future under this Constitution, the Masters of such Lodges be styled Right Worshipful Masters.”

B

One of the petitioning brethren was John Hassall, who probably was the Brother alluded to by Bro. Yarker in "Notes of the Temple," (page 21), and who was connected with the Encampment of Knights Templars at Manchester, A.D. 1791, working under the authority of the Brethren at York. The copy of the warrant of the Lodge at Rotherham was similar to the one inserted at the end of this work, and was, doubtless, engrossed according to a Form adopted by the Grand Lodge of all England.

The original warrant granted to certain members to hold a Lodge at Hollingwood, in the county of Lancashire, is at present in the custody of the Grand Lodge of England. It is the first of its kind we have seen, and by the permission of the Grand Secretary, Bro. John Hervey (P.G.D. of England), we transcribed it, and have much pleasure in adding it to the number of hitherto unpublished documents printed in this volume* "A letter was received from Brother Lambert, of Malton, requesting a Constitution to be granted to Bro. George Beswicke, Brother William Lockwood, and Brother John Coulson, for a Lodge to be held at Snainton, which request was agreed to, and the Grand Secretary ordered to acquaint Brother Lambert therewith." (14th Dec., 1778).

"The Grand Lodge of all England was formally opened at Rotherham on the 21st Dec., 1778, under the presidency of the Grand Master, the M.W. Bro. William Siddall." After the despatch of certain preliminaries, the brethren adjourned "Till tomorrow, the 22nd inst., when they are required to assemble by Ten o'clock in the forenoon of the same, in order to proceed to Church, and attend Divine Service." The Grand Lodge met according to adjournment, and "The Brethren being marshalled in due Order for procession, and in proper Clothing, about Eleven o'clock in the forenoon, proceeded to the Parish Church of Rotherham, where an excellent sermon on the occasion was preached by the Rev. Brother, the Grand Chaplain to the Grand Lodge of All England, from Acts, ch. 17, part of v. 17—"For we are all His offspring." From Church they returned in the same due order to the house of Brother Wm. Charlton, where an elegant dinner was provided. About five o'clock in the evening the Grand Lodge was opened with the usual solemnity, and the Constitution creating a Lodge to be held at Rotherham under the style of

The Druidical Lodge of Antient York Masons,

was opened, and in ample form enforced. Brother Josiah Beckwith being invested with the high office of Right Worshipful Master of the said Lodge. He then appointed for his Senior Warden

* See Appendix C.

Brother John Hassall, and for his Junior Warden Brother James Sims; all of whom, with the rest of the brethren of the newly created Lodge were saluted with proper congratulations. The brethren of the Druidical Lodge, in Grand Lodge assembled, publicly requested that the Sermon this Day preached by our Reverend Brother might be printed, with which request he candidly complied." Four copies of this excellent sermon are still preserved at York.

Candidates were initiated, who were non-residents, many of whom came from a long distance, but whether specially for admittance into the Grand Lodge does not appear. There were Ambr. Beckwith, of Newcastle-on-Tyne; Edward Coulson, of Hull: John Hatfield Kay, Esq., of Hatfield Hall, Wakefield; William Hutton Steele, Scarborough; Charles Corbyn, "Broomsgrove in the county of Worcester;" Lieut.-Colonel Barnard, Foord; James Dibble, Scarborough; Thomas Oliver Crowther, of High Burton, near Masham, &c., &c.

In the Schedule of the Regalia Records, &c., of A.D. 1779, belonging to the Grand Lodge of all England, "An old quarto Bible, black print," is mentioned.* It was in all probability obtained under the following circumstances: "A Master's Lodge was then opened (8th February, 1779), at which the Bible in use appearing to be imperfect and incomplete, ordered that a complete and perfect Bible be procured for the use of this Grand Lodge; and Brother Wolley being pleased to engage that he could meet with one of an ancient date, he was requested to procure it." Bro. J. Bussey, who had been of great service to the Grand Lodge of all England, and had personally delivered the "Deputation" to the Lodge of Antiquity, received the following deserved compliment from the Grand Lodge:—

"On the motion of Bro. Kitson, 14th June, 1779, It was ordered that a piece of plate be presented to Bro. Bussey by this Grand Lodge as a Token of their Regard for him as a Brother, a sense of his indefatigable attention to the Duties of Masonry, and to the Prosperity of this Lodge in particular."

At the Grand Lodge held 22nd July 1779, "The Honorary Medal given by Bro. Palmes, and lately wore by Brother Bussey was this evening adjudged to Brother Lakeland by the Grand Master, who invested him therewith."

A letter was read from Bro. William Powell, of Hull, at the Grand Lodge assembled on the 27th September in the same year, "Requiring the mode of applying for a Constitution. Bro. F. Consitt was desired to reply that it must be done by Petition in

* "History of Freemasonry of York," page 20.

Writing, and that our Brother Captain Wiggins being now at Hull further information may be had of him." It is not stated whether such a warrant was granted or not.

A letter from Brother Sealy, Grand Secretary of the Grand Lodge in connection with the Lodge of Antiquity, London, was read at the Grand Lodge of all England (York), on the 11th Oct., 1779.

It mentions that *Two* Lodges were constituted in London during the year, and at the Grand Lodge held at London, by virtue of the authority from York, the list of officers appointed were:—

M. W. JOHN WILSON, Esq., G.M.	HUGH LLOYD,	} <i>G. Stewards.</i>
R. W. SAMUEL BASS, Esq., D.G.M.	SAM. GODDARD,	
W. BENJ. BRADLEY, Esq., S.G.W.	WM. PRESTON,	
JAS. DONALDSON, Esq., G.T.	JAMES SIMS,	
JNO. SEALY, G.S.	WM. NOBBIS,	
JNO. SAVAGE, G.S.B.	SAM. CLANFILD,	

These were all present, with "Thomas Skipton and Wm. Shepperd, members of York Grand Lodge, and *nineteen* other visiting and assisting brethren." "A brief account of the Grand Lodge at York, with a narrative of the unmasonic conduct of the nominal Grand Lodge in London, as transmitted to the Right Worshipful Master of the Druidical Lodge at Rotherham, 2nd November, 1779," is inserted in full in the Minutes, and is merely a reiteration of the statements contained in Appendix B to this work. The two forms of manifestos are blended, and a really dignified protest against the assertions of its rival is thereby obtained. The compiler speaks of the London Grand Lodge "despising the origin from whence it sprung," and states that "It is admitted that the constitutions of the English Lodges were derived from York."

We regret that the great length of the "Brief account" prevents our giving it in *extenso*.

A letter was received and read from Bro. Steel, on the 13th Dec., 1779, "respecting the Regalia of a Lodge constituted by this Grand Lodge at Scarborough." The next minute on the subject is as follows:

"Certain Regalia formerly belonging to a Lodge at Scarborough, constituted by the Grand Lodge of all England, were received from Brother William Hutton Steel, the only surviving member of the said Lodge, and contained as follows: A Pair of Gold Compasses, with a Steel leg (the other leg being lost). A Silver Square, with those words engraved on it, O. Rudsell, Master, 1729. A Silver Level with those words engraved on it, R. Raine, Senr. Warden, 1729, and a Silver Plumb Rule, with those words engraved on it, B. Mumford, Jun. Warden, 1729. Also an Honorary Jewel, and a large ebony Cup or Bowl, with a silver rim."†

†A Minute Book belonging to this dormant Lodge was received by the Grand Lodge at York, on the 31st January, 1780.

This old Lodge is referred to in "History of Freemasonry at York," (page 31), and Scarborough is of note masonically from the fact that one of the first Lodges chartered by the York authorities was for this town, and the *first* Lodge warranted by the Grand Lodge of England (London), for Yorkshire was also held in the same place. It is desirable to remember this, as it has an important relation to the causes which led to the separation between the two Bodies. At this Grand Lodge the Banner was presented, which is still carefully kept and highly valued by the "York Lodge."

Bro. Martin Croft, the elder, being deceased, his Funeral was attended by the Fraternity of York, by authority of the Grand Master. This was the form of notice sent to the brethren—

"All free and accepted Maceons in York, by order of Francis Smyth, Esqr., Grand Master, are desired to attend in Procession, on Friday, the fourth of February, 1780, at the Funeral of our late worthy and respected Brother Martin Croft, the Elder. Some time past an Honorary Member of the Grand Lodge of all England.

The Brethren are to assemble at the York Tavern at half-past Two o'clock in the afternoon, Dressed in Mourning with *white stockings, gloves, and aprons.*

JOHN BROWNE, G.S."

The form the procession took is given, likewise the names of those who attended, including the Grand Master, The Funeral is invested with more than usual significance however, from the fact that John Preston, *Master*, John Stephenson and Joseph Jones, *Wardens*, and Alexander Smith, *Secretary*, of the "Union Lodge," (the present "York" Lodge, *the custodian of the Records of the ancient and extinct Grand Lodge of all England,*) as also Ten members of the "Apollo" Lodge (both Lodges being held in York, under the constitution of the Grand Lodge of England, London), took part in the procession, and walked subordinate to the Grand Lodge of all England. The Deacons and Stewards of the Grand Lodge carried "Mourning Rods," the Tyler's "Swords debased," and each brother had a sprig of evergreen in his hand.

On the 14th inst. it was agreed "That the Fee for a certificate of having passed all or any of the three first Degrees shall be six shillings."

Likewise, "That the Rule or Order of the 8th February, 1763, which limits that no visiting brother shall be admitted into the Grand Lodge unless he be a member of some Lodge in Great Britain or Ireland, shall be repealed and for ever revoked as repugnant to the Principles of Freemasonry."

The next Minute that occurs is a Record of the Proceedings of the "Companions of the Honourable Order of Knights Templars

assembled at the Grand Lodge Room in York, pursuant to summons. Friday, 18th February, 1780."

Present,—SIR FRANCIS SYMTH, Grand Master,
SIR THOS. BECKWITH, Grand Aid-de-Camp,
SIR JOHN COUPLAND, Deputy Grand A.D.C.,
SIR JOHN BROWN, Scribe.
SIR JOHN JENNINGS, Messenger (or Knight of the Watch),
SIR JOHN HAMPSTON,
SIR JOHN HASSALL.

The prefix *Sir* is in what is now known as the "Mark Cypher," although it is a form of *reading* we have never met with before. We may state that no reference to the Mark degree is to be found in any Records preserved belonging to the Grand Lodge of *all* England or any of its appendant Degrees, although *marks* were certainly affixed to some signatures. This, however, was the custom for more than a century before this date. From the subsequent minute it would appear that the Knight of the Tabernacle was considered then to mean the same as the Knight of the Temple.

"Brother Francis Chubley having been unanimously approved at a previous Encampment to be initiated or made a Knight and Companion of the Order of Templars or Knights of the Tabernacle, was received, initiated, and made a Knight and Companion accordingly. And on ballot was admitted a member of the Royal Grand Encampment of all England."

The following Rules were ordered to be recorded and always observed:—

"No person can be initiated into this Order until he hath passed the three first Degrees of Freemasonry, nor until he hath unanimously passed the Ballot of the Knights in their Lodge or Royal Encampment."

"That every Brother initiated into this Order must pay for his initiation the sum of Ten Shillings and Sixpence to the Fund, and One Shilling to the Messenger."
One black Ball excluded.

Then follows a minute of the Grand Lodge which assembled 28th February, 1780, when the meeting was adjourned, being "Assize Week."

A letter from the Druidical Lodge, Rotherham, containing a fee, was read at the next meeting held 10th March, 1780, and a communication was received on the 3rd prox. from the "Grand Lodge South of the Trent, acknowledging the receipt of the Seal transmitted them from hence, and enclosing six of the Lodge of Antiquity's manifestos."

The proceedings of the Grand Encampment of "Templars or Knights of the Tabernacle" are next recorded 18th May, 1780. The Pro. Grand Commander in the chair. The minutes of the Grand Lodge of 29th May, 1780, are then inserted!

On the 20th June, 1780, the resolutions "from the Grand Chapter were introduced" to the members of the Grand Lodge, and were not

only considered, but *really adopted*. These we have already given in a former part of this work. The resolutions agreed to, affirmed the authority of the *Grand Lodge* over the "Five Degrees or Orders of Masonry," and the progression and grades as stated in these minutes of the *Grand Lodge*, were—1st, Entered Apprentice ; 2nd, Fellow Craft ; 3rd, Master Mason ; 4th, Knight Templar ; 5th, Sublime Degree of Royal Arch. These are all the degrees mentioned, and no word of the Ancient and Accepted Rite Degrees, or any other Rite or Grade occurs. The Royal Arch was evidently considered to be the climax of Freemasonry and superior to the Knight Templar, neither does it appear that either of these two degrees were considered the pre-requisite of the other. The recognition of Knight Templary and Royal Arch Masonry by the Grand Lodge of all England held at York, during the latter part of the last century (but certainly not before 1770), is thus proved beyond a doubt. Such *recognition*, however, was an *innovation* and contrary to every precedent down to the middle of the last century. At the same Grand Lodge that the foregoing Resolutions were agreed to, Propositions for membership were made, and for Initiation into the first degrees, and at the next Assembly of the Grand Lodge, the whole of the Minutes of these extraordinary Proceedings were *confirmed*. This is the only Grand Lodge that ever recognized Knight Templary in Great Britain, and it is rather a singular circumstance, that it collapsed soon afterwards. At the next recorded meeting of the Grand Encampment in this same "Volume of Minutes," it was agreed "That the Presiding officers of the Grand Lodge in the other Degrees preside also in this order or Degree whenever such Presiding officers shall be members of the same,—and that the several Rules for the general order and government of the Grand Lodge in the other Degrees consonant with the Internal ones of this Order are always to operate, and be considered by the Knights of this Order as binding Rules." (6th July, 1780.) A Petition was also received then and granted, for certain Knights to hold a "Lodge and Encampment of K.T." at Rotherham, and the warrant was ordered to be prepared. The copy of Warrant is then inserted, dated 6 July, 1780, (*Anno Christi*), and likewise a copy of a Warrant to hold a Royal Arch Chapter at the same place. In each case the Warrant is granted to the members of "Druidical Lodge," at Rotherham, and signed by John Browne, G. Secretary.

The Minute Book concludes with the following :

"Copy of Letter with the Account of the forming a Royal Arch Chapter and K. T. Lodge at Rotherham."

"Sir and Brother,—A Royal Arch Chapter and Lodge of K.T. was last night held in this Town, under the Warrants granted to us from the Grand Chapter and Grand Lodge of K.T., when Brother, the Rev. Matthew Dixon, of Tickhill, and Brother William Eastfield Laughton, of Rotherham, were Initiated into the Mysteries of both Orders; and Brother James Simes, of Sheffield, was remade a K.T. Several other Brothers promised, but did not attend, so that the Fees for making (nothing being expected from Brother Simes, who is poor) fall greatly short at present of the Expence of the Constitutions. However, I have as desired, sent you the three Guineas by the Bearer, Brother Hassall, and must wait with Patience till I can reimburse myself."

"I am with Proper Respects to all the Brethren of the Grand Lodge."

"Your affectionate Friend and Brother,

JOSIAH BECKWITH,"

"Rotherham, 22nd July, 1780."

P.S.—"Brothers Dixon and Laughton were elected to supply the offices filled by Brother Simes and Brother Burnside till we have more members."

The Warrant granted to the Companions at Rotherham to hold a Royal Arch Chapter, is thus worded—

"Robert Lakeland, D.G.M.,—

To all to whom these Presents shall come; Be it known that upon the humble Petition of our well beloved and most excellent Brothers, Josiah Beckwith, John Hassall, and James Simes, members of the Druidical Lodge of Ancient York Masons, at Rotherham, in the county of York. We, the most Worshipful Masters and Brethren of the Grand Royal Arch Chapter of All England, in full Chapter assembled in the City of York, do hereby grant to the said Josiah Beckwith, John Hassall, and James Simes, our Warrant to assemble and hold a Royal Arch Chapter of Free and Accepted Masons, at the Druidical Lodge, in Rotherham aforesaid, on such Days and Hours as to them shall seem meet, and to admit and advance other suitable Brethren to the same Degrees, and to do every act which appertaineth to a Royal Arch Chapter subordinate to us so long as they do faithfully observe and keep inviolable the Ancient Rules and Regulations of our Supreme and most Excellent Order. And we trust that they will promote the Worship of God, and be good and useful members. And we do hereby appoint our said Brethren, Josiah Beckwith, John Hassall, and James Simes, to be the Right Worshipful Masters of the said Chapter, with full power for them to Elect other Brothers of the same Order to succeed to the Offices aforesaid; and so from time to time Annually, for them and their successors to elect others, to supply these offices. Requiring, nevertheless, that an account in writing of the Proceedings from time to time, with the names of the Brethren by them admitted to the degrees aforesaid, shall be brought or transmitted to us and our successors Annually on the Feast of St. John the Evangelist, or as soon after as may be. Given under our Seal at the Grand Lodge All England, in York, the sixth Day of July, Anno Domini one Thousand, seven Hundred, and Eighty.

"JOHN BROWNE,
G. Secretary."

The sum of one shilling was requested, as a Fee on "each Brother being advanced to the degree of Royal Arch, and no one to be advanced without having passed the several probationary Degrees of Freemasonry."

There are still missing from the "Schedule of A.D. 1779," MSS. respectively numbered 1, 3, and 6. "A bundle of Letters, and sundry old Papers," and a "narrow folio Manuscript Book, beginning 7th March, 1705-6, containing sundry Accounts and Minutes relative to the Grand Lodge."

The Minutes from A.D. 1774 to A.D. 1778 having been traced, we would now suggest that an active search be made for the volume commencing A.D. 1705, and for the MSS.; for whether the members of the "York Lodge" obtain them or not in the event of their discovery, it is highly important to them and the Craft generally, that neither expense nor trouble be spared in the endeavour to find these documents, as it is impossible for a complete History of Freemasonry in connection with the extinct Grand Lodge of All England, to be written until they are discovered.

It is just probable that one of the Manuscripts may be still preserved in the Muniment Room of the Grand Lodge of England, and in the interests of Masonic History, a careful examination of all the MSS. therein, should be instituted without loss of time, in order that it be officially declared whether any of these missing documents are in the safe custody of the Grand Lodge or not.

Failing in this attempt, we think that the descendants of the late prominent members of the York Grand Lodge should be asked to carefully scrutinize all old Family papers, that would likely tend to throw any light on the subject, or amongst which Manuscripts may be found relating to Freemasonry at York.

There are, no doubt, a number of Records still unpublished, which would throw a flood of light on the History of the Craft during the seventeenth century, both as to its operative and speculative character. The holders of such treasures should keep silence no longer, but cheerfully render an account to the Fraternity of their valuable possessions, because, though the connection between operative and speculative Freemasonry is virtually established, the proof of such a union is not so clear as to be entirely independent of further researches. We believe with the Rev. A. F. A. Woodford, that after the studies of several years, we are gradually accumulating data and documents, authentic facts and genuine evidences, from which we shall one day be able to put together, (especially in its connexion with the operative sodalities), a trustworthy and creditable history of our useful and benevolent Order.

The following list will exhibit in an approximate chronological order the various British MSS. relating to Freemasonry, *where* they are preserved and *whether* published or unpublished. Three MSS. never before printed we have had exactly copied, and have

much pleasure in presenting them to our readers. The two York MSS. of A.D. 1693 and 1704 we also published for the first time in their entirety in the "Masonic Annual" for 1871, edited by Brother Llewellyn Wood Longstaff, of Hull, (P.M., No. 1010, &c.)

BRITISH MSS. ON FREEMASONRY.

Those marked with an * indicate that their date is uncertain.

Date.	Names and Numbers of MSS., Where located, &c.	Where and when Published, &c.
FOURTEENTH CENTURY.		
* A.D. 1352.	"YORK MS." (York Minster). "Ordinacio Facta Pro Cementariis et ceteis operariis Fabricæ" (Acta cap. 1343, 1368, 77a).	FABRIC ROLLS OF YORK MINSTER. —(Durham, A.D. 1859, p. 171)
* A.D. 1370.	"YORK MS." (York Minster) "Ordinacio Cementariorum" (C.G.C., 100p.)	FABRIC ROLLS OF YORK MINSTER —(Durham, A.D. 1859, p. 181) Reprinted in "Constitutions of the Freemasons," by W. Jas. Hughan. —(W. Lake, Truro, 1869, p. xxiii) Reprinted in "History of Free- masonry in York," by W. J. Hughan) —"Masonic Annual" 1871, p. 48.
* A.D. 1390. Or of the fol- lowing century	"HALLIWELL'S M.S." (Bibl Reg. 17A, 1, f.32 British Museum) On vellum. <i>Note.</i> "The MS. formerly belonged to Charles Theyer, a well known collector of the seventeenth century * * I believe I am right in stating that this is the earliest document yet brought to light connected with the progress of Freemasonry in Great Britain," JACOB ORCHARD HALLIWELL.	THE EARLY HISTORY OF FREEMA- SONRY IN ENGLAND.—By J. O. Halliwell, Esq., F.R.S.—(London: T. Rodd, 1840; 2nd edition, J. R. Smith, 1844) Mr. Ed. Augustus Bond, keeper of MSS. and Egerton Librarian, British Museum, dates the Halli- well MS. not earlier than the <i>middle of the Fifteenth century.</i> —(Freemason's Magazine, July 10th, 1869, p. 29.) Bro. Dr. George Kloss considers it was written between 1427 and 1445. Mr. Halliwell, Mr. Wallbran, of Ripon, the Rev. Bro. A. F. A. Woodford, M.A., and other excel- lent authorities consider the MS is not of a later date than the <i>fourteenth century.</i>

FIFTEENTH CENTURY.

- A.D. "YORK MS." (York Minster) "FABRIC ROLLS OF YORK MINSTER"
1400. "Or linationes quædam de cemen- (p. 198.) This MS. with the two
tariis et de quartæ columna" foregoing have been carefully
(Acta cap. 1410—29 xxv, b) edited by the Rev. James Raine
Secretary to the Surtees Society
and published in the above in-
valuable work.

Note.

"The above is dated 15th November,
1409."

- * A.D. "MATTHEW COOKE'S MS." (Latter
1490. part of fifteenth century) (Add-
MSS. No. 23,198, British
Museum.—On Vellum.)
Note.
"Purchased of Mrs. Caroline Baker,
14th October, 1859."
SIR FREDERICK MADDEN, KNT.,
Keeper of the MSS.
The antiquity of this MS. is gene-
rally admitted and from internal
evidence, about A.D. 1490 may
be fairly considered the period
when it was written.

"THE HISTORY AND ARTICLES OF
MASONRY" by Matthew Cooke.—
(London R. Spencer 1861.)

The Editor remarks—"Judging
from the character of the handwri-
ting and the form of contractions
employed by the scribe, it was
most probably written in the latter
portion of the fifteenth century,
and may be considered a very clear
specimen of penmanship of that
period" (page v.)

SIXTEENTH CENTURY.

- A.D. "LANSDOWNE MS." (Latter part of
1560. the sixteenth century) No. 98,
art 48, f. 276b, British Museum.)
Note.
The MS. is to be found in the
volume lettered "Burghley
Papers" and is considered to
have belonged to the collection
made by Lord Burghley who died
A.D. 1598. It is written on
paper, each sheet of which con-
tains two "water marks," and
the style of penmanship war-
rants so early a date being as-
cribed to it, indeed some
authorities think it should be
chronicled under a still earlier
period.

"FREEMASONS' MAGAZINE" (Feb.
24th 1858, p. 348.) The anony-
mous contributor states that "In
the transcript the original capitals,
orthography and punctuation have
been exactly preserved"

It has been erroneously stated to
have been first published in the
Freemasons' Magazine, A.D. 1794
The MS. then reprinted was from
the copper plate edition of Cole's
Constitutions.

Mr Richard Sims, MS. De-
partment British Museum informs
us that the "Lansdowne MS."
occupies three sheets and a half
of stout rough paper, and that
many of the principal words are
well written in large letters of an
ornamental character.

A.D. "SCHAW'S MS." ("Lodge of Edinburgh" Scotland).
1598

Note.

"The Statutis and ordinancies to be obseriut be all the maister-maissions within this Realme" as prepared in the year 1598 by William Shaw master of works to his Majesty King James VI., which curious document has been printed from the original bearing Schaw's signature, contained in the records of the Lodge of Edinburgh."—(Introduction to Constitutions G.L. of Scotland A.D. 1848, p. xvii.)

The MS. is on paper and dated xxviii December, 1598.

"LAWS AND CONSTITUTIONS OF THE GRAND LODGE OF SCOTLAND" (Edinburgh 1848, p. 107.)

"HISTORY OF FREEMASONRY AND THE GRAND LODGE OF SCOTLAND," by W. A. Laurie, (Edinburgh 1859, p. 441.)

A.D. "THE EGLINTON MS." (Dated
1599 xxviii December, 1599.)

Note.

So named from its having been discovered some years ago in the 'Charter-chest,' at Eglinton Castle. Edinburgh is termed "The first and principal Lodge" and "Kilwyning, the heid and secund lodge of Scotland in all tyme cuming."

NEVER PUBLISHED.

Bro. D. Murray Lyon, will give an exact transcript in the "History of the Lodge of Edinburgh" (Mary Chapel) and has favoured us with a copy of the MS., which is exceedingly curious and important. It is signed by "William Schaw, Maister of Wark, Warden of the Maisons's."

SEVENTEENTH CENTURY.

No. 1 "THE ST. CLAIR MSS."

* A.D. *Note.*

1600 Bro. D. Murray Lyon in the
No. 2 "Freemason" (August 27th 1870
* A.D. p. 418) has written an excellent
1628 account of these MSS. which he states "were several years ago accidentally discovered by David Lang Esq. of the signet Library, who gave them to the late Bro. Aytoun Professor of Belles-Lettres in the university of Edinburgh, in exchange for some antique documents he had."

"The Professor presented them to the Grand Lodge of Scotland, in whose repositories they now are. There can be no doubt of their identity as originals."

"HISTORY OF FREEMASONRY AND THE GRAND LODGE OF SCOTLAND," by Alex. Lawrie, 1804; 2nd Edit. by W. A. Lawrie A.D. 1859 (Edinburgh.)

"The Laws and Regulations of the Grand Lodge of Scotland" A.D. 1848.

The "Freemason" Vol. 3, No. 77, p. 418.

A.D. "SLOANE MS." (No. 3848, f. 213,
1646 present pagination, British Museum.)

Note.

It is signed by Edward Sankey, and dated Sexto die Octobris 1646.

NEVER PUBLISHED.

It is similar to "Sloane MS" A.D. 1659 printed in appendices to "Unpublished Records of the Craft."

- * A.D. 1650. "HARLEIAN MS." (middle of the seventeenth century) No. 2054, (f. 29—f. 33 by another calculation, British Museum.)

Mr Richard Sims informs us that the Masonic MS., and nearly the whole of the papers in Vol. 2054, containing 259 leaves is in the handwriting of Randle Holmes, Herald of Chester, and mostly refer to charters orders and constitutions of Chester Companies. There are "water marks" in this paper but without dates.

HITHERTO UNPUBLISHED.

The Harleian MS., No. 2054, and the Sloane MS. 3323 have been transcribed *verbatim et literatim* for this work by a faithful copyist generally employed by Mr. Richard Sims of the MS. department, British Museum. Mr. Sims kindly looked through the copies, compared different portions with the *originals*, and found them quite correct. We are much obliged to this gentleman for the assistance rendered us in the compilation of this little volume, and for his valuable services in superintending the transcript of these MSS.—(For Harleian MS No. 2054, f 29, See Appendix D.)

- * A.D. 1650. "HARLEIAN MSS." (middle of seventeenth century) (No. 2054, ff. 33 and 34. British Museum.

Note.

F. 33, is a fragment of a leaf in same volume as the large MS. and the undermentioned.

F. 34, is a list of persons made Freemasons with initiation fees.

HITHERTO UNPUBLISHED.

We are indebted to Mr. Sims for the copies of these two documents which are to be found in appendix E,—The List of Freemasons received and the fees for initiation, have no connection with the MS. f 29. It is in Randle Holme's handwriting, and upon a separate leaf of paper. —F. 33 is simply a fragment.

- A.D. 1659. "SLOANE MS." (No. 3323, f. 209, British Museum.)

Note.

Having been paged several times, the pagination given in the catalogue is superseded by one more modern and more correct. The old foliation was 195, then it became 205, and now it is 209.

HITHERTO UNPUBLISHED.

For an exact transcript see Appendix F to this work.

Sir Hans Sloane has written upon the fly-leaf of the large folio volume of 328 leaves, "Loose papers of mine concerning curiosities." —The contents are by many hands, and the MS. in question is signed by Thomas Martin, 1659.

- A.D. 1666. "ATCHESON HAVEN MS." (Dated 29th May, 1666.)

This MS. is preserved in the old Minute Book of the Atcheson Haven Lodge. Bro. D. Murray Lyon declares it to be a similar version, to the Edinburgh-Kilwinning MS. of a few years later date.

NEVER PUBLISHED.

The MS. is entitled "Ane Narratione of the finding out of the Craft of Massonrie and by whom it hath been cherished." It is to be published as an Appendix to the "History of the Lodge of Edinburgh" previously announced.

A.D. "MUSSELBOROUGH MS." (Scotland.) NEVER PUBLISHED.
1666.

We have never had the pleasure of examining this MS., but a Bro. of eminence has, and it is on his authority that the date is fixed.

* A.D. "THE EDINBURGH-KILWINNING MS." (Mother Lodge, Kilwinning, Scotland.) HITHERTO UNPUBLISHED.
1670.

The above MS. is written in a small quarto book belonging to the famous "Mother Kilwinning Lodge," Scotland. Bro. D. M. Lyon (the historian of the lodge) "whilst glancing at the minutes of the Lodge of Edinburgh from December 27, 1675, till March 12, 1671, inclusive, was struck with the similarity which the handwriting bore to that in which the Kilwinning copy of the "Narration of the Founding of the Craft" is written; and upon closer examination he was convinced that in both cases the calligraphy is the same. This is important as fixing the probable date at which the written history and articles of Masonry were introduced to the Lodge of Kilwinning, and the channel through which they came. That this document was a production of the sister kingdom is evident from its containing a charge in which "Every man that is a mason is taken bound to be liegeman to the King of England."

This MS. is very like the York MS. of 1704, and was probably written earlier than A.D. 1670.

This MS. is made known to the Craft for the first time, through the kindness of Brother Lyon, who made an exact copy for the work he has in preparation, and most fraternaly offered it as an additional attraction for this work.—(Appendix G.)

* A.D. "YORK MS." ("York" Lodge, City of York)—(*middle of 17th century.) NEVER PUBLISHED.
1670.

This copy of charges &c. is imperfect, the beginning and the conclusion are both gone. It is not so well written as the other MSS. belonging to the ancient York masons, and is on a long narrow roll of paper.

The following extracts from the MS. may prove interesting to the Masonic Student.
"Every man yt Is a Mason take good heed to these charges and yt he may amend himselfe before God, If Particular by you that are to be charged take good heed yt you may keep those charges right well for Itt is perilous and great danger for a man to forswear himself upon

ye Holy Scripture. The first charge is yt he or thou be true, to man and God and ye Holy Church and ye use neither errer nor Herisi according to your own understanding or discretion or wise men's teaching and also yt he shall be a true Legiman and bear true allegiance to ye King of England." It concludes as follows. "These charges yt we have Rehearsed to you and all others here present which belongeth to Masons you shall well and truly keep to your power. So help you God and by ye contents of yt Booke."

Certified to be a true copy by
William Cowling, P.M.,

A.D. 1670. "HARLEIAN MS." (*Latter part of the seventeenth century)—(Vol. 1942, British Museum.)

"The new articles" are in some respects unique, and at the end, the "oath of secrecy" is recorded as necessary to be taken before "being accepted a Freemason" these articles are generally believed to have been agreed on about A.D. 1666.

"FREEMASONS' QUARTERLY REVIEW." AD. 1836 p.p. 288-295.)

This copy however (which was made by Bro. Hy. Phillips), is not an exact one, for according to the authority of Mr E. A. Bond who compared part of the transcript with the original, "the copyist has overlooked peculiarities in many instances."—Letter to Bro. W. P. Buchan of Glasgow. — ("Freemasons' Mag." July 10th 1869 p. 30.)

The "New Articles" were also printed in the "Constitutions of the Freemasons" appendix D.

A.D. 1693. "York MS." No. 4 ("York" Lodge City of York.)

The original Document is a Roll of Paper slightly mutilated, endorsed, No. 4. 1693.

"Brother Geo. Walker of Wetherby to
the Grand Lodge of York 1777."

"HISTORY OF FREEMASONRY IN YORK".—1871. (W. Lake Truro, appendix A.)

*1640. "SLOANE MS." (No. 3329, f.142—formerly f.102—British Museum)

*1700. Mr Edward A. Bond and Mr Richard Sims, of the British Museum agree in stating that this MS. is "probably of the beginning of the eighteenth century." We are also informed by a gentleman whose name has been honorably associated with the British

PARTLY PRINTED in "Findel's History of Freemasonry." Appendix C.—(London:1866;2nd edit. 1869.)

We have compared the above with an exact copy of the article from the Sloane MSS. Vol 3329, which was transcribed especially for insertion, as an appendix to "Unpublished Records of the Craft," and find that about half

Museum for years that "as Sir Hans Sloane only died in 1753 the article on MS. 3329 might easily be of a date after 1717."

The Rev. A. F. A. Woodford, however, mentions a *great authority* on the antiquity of MSS. who declares it to be "previous to the middle of the seventeenth century"—Bro. Woodford coincides with Mr Wallbran of Ripson who makes the foregoing statement.

Bro. J. G. Findel ("History of Freemasonry" 1869, p. 118) thinks it "originated at the end of the seventeenth century" and fancies it was known to Dr. Plot, before writing the "Natural History of Staffordshire" (Oxford A.D. 1686), for which reason it has been styled "The Plot MS."

We do not feel competent to decide to which century the Manuscript in question belongs; but we would rather trust to a critical examination of its contents when compared with other documents about the same period, than rely on any theory which is based merely on a presumed acquaintance with the date of its caligraphy.

It is of importance to determine the date of this MS., as its contents differ considerably from either of the foregoing MSS, and moreover several other historical points are involved in the decision.

of the MS. is published in the work by Bro. J. G. Findel; The remainder we do not think of supplying, as it is better fitted for private perusal than for publication.

EIGHTEENTH CENTURY.

A.D. 1700. DR. RAWLINSON'S MS. (Bodleian Library. Oxford. c. 136.)

The MS. is contained in a "kind of Masonic Album, or common place book belonging to Bro. Richard Rawlinson, LL.D., and F.R.S." and is located in the famous Bodleian Library. We think the year 1700 a fair approximate date.

"FREEMASONS' MONTHLY MAGAZINE" (March p. 151, and April p. 209. A.D. 1855.)

The writer of the article is Bro. the Rev. J. S. Sidebottom, B.A., who also gives transcripts of other documents relating to Freemasonry which are preserved at Oxford.

-
- A.D. "ALNWICK MS." (Alnwick). NEVER PUBLISHED.
 1701. *Nota.*
 The Masons' Constitutions written on the first twelve pages of the Records of the "Company and Fellowship of Freemasons of a Lodge held at Alnwick," which commence Sept. 29th, 1701, "being the Generall head meeting Day."
 It is in the possession of Bro. E. T. Turnbull, of Alnwick, who in the most fraternal manner placed it in our hands for perusal and publication.
-
- A.D. YORK MS. No 2 ("York Lodge" in "HISTORY OF FREEMASONRY IN
 1704. the city of York.) YORK" 1871. (W. Lake, Truro,
 Entitled—The Constitutions } Appendix B.)
 of Masonrie } 1704
-
- A.D. "HOPE MS." (Lodge of Hope, NEVER PUBLISHED
 1704. Bradford, Yorkshire.)
 Although we have tried to obtain reliable information respecting the above MS. and so have several of our friends, we regret to state that, the document has not yet been traced.
-
- A.D. "OPERATIVE MS." (Partly imper- NEVER PUBLISHED.
 1714. fect.)
 This MS. is in the possession of Mr Wyatt Papworth, an Architect of London. It resembles the one printed in the Gentleman's Magazine (A.D. 1815) so nearly that Mr Papworth has copied from it, the conclusion which was wanting in his document.—It is of the date 1714 and bears the inscription,
"In the Lord is all our trust."
-

There are a number of other MSS. relating to the craft, which have been printed in various works, the originals of which, have never been found, and there are still copies of Masonic MSS., which have never yet been recorded in any List. Of the latter, we might mention those in the Archives of the Grand Lodge of England, (London), which we hope soon to peruse, and make known to Masonic students.

The MS. in "Illustrations of Masonry" by Bro. William Preston, is declared to have been written during the reign of James the Second, and was at the time the author wrote, in the possession of the Lodge of Antiquity, London. The "Dowland MS.", (so called because Mr. James Dowland transcribed it for the "Gentleman's Magazine", May 31st, 1815, p. 489), is believed by Mr. Wallbran to be a copy of an ancient MS. of A.D. 1550. Mr. Dowland in writing to Mr. Urban, remarks as follows: "For the gratification of your readers, I send you a curious address respecting Freemasonry, which not long since came into my possession. It is written on a long roll of parchment, in a very clear hand, *apparently in the 17th century*, and very probably was copied from a MS. of earlier date."

The "Locke MS." was printed in the "Gentleman's Magazine" for 1753, (p. 417), and it is said to be an "Ancient MS. on Freemasonry, and a copy of a small pamphlet, consisting of 12 pages in octavo, printed at Frankfort, in Germany, in 1748." It is likewise declared to have been copied from the original, in the "Bodleian Library," Oxford, and that John Locke, the Philosopher, wrote about its character to Thomas Earl of Pembroke. Mr. Halliwell searched in vain for the MS. in the "Bodleian Library", and in the MS. Catalogues of Leland and Bodley, it is not mentioned—The Rev. James Dallaway, Bro. G. E. Lessing, Bro. J. G. Findel, and other authorities, express doubts of its genuineness, and we quite agree with them in so doing. Then there are the "York Constitutions of A.D. 926", and others which alike fare to maintain their position, both as respects antiquity and genuineness. The majority of the MSS. on Masonry, from the fourteenth to the eighteenth century, being published, our present want is a *careful analysis* of all these ancient documents, so as to exhibit the peculiar features of each, their several points of agreement, and finally to present in *one* volume, copies of the whole of the MSS., for the information of the craft universal.



APPENDIX A.

THE CONNECTION OF YORK WITH THE HISTORY
OF FREEMASONRY IN ENGLAND.

BY A. F. A. WOODFORD, M.A.,

*Rector of Swillington, Diocese of Ripon, Past Grand Chaplain of
England, &c., &c., &c.*

THE most inattentive readers of our common Masonic histories must have been struck with the prominence given to York, in all the annals of Freemasonry, and in all the traditions of the Craft.

"The York Grand Lodge," "The Antient York Masons," "The York Rite," the "Grand Assembly at York, under Edwin," are so often alluded to, so continually put forward, that it is impossible in truth to pass them by unnoticed, when we seek to-day, to open out carefully the Roll of Masonic Archæology, to investigate the customs and conditions, and progress of English Freemasonry, to harmonize and reconcile those conflicting statements, and that questionable authority, which have been allowed so long, to throw a doubt on the actual existence and the true history in this country, of our ancient and useful and beneficent order.

Whether or not, our own Masonic annalists are not somewhat to blame, for the present unsatisfactory state of things in this respect. I shall not stop now to enquire; there is an old Yorkshire saying: "It is no use crying over spilt milk," and I think it far better, to leave the past to take care of itself, and to try simply to remedy our present defects, and so to pave the way for still better things in the future!

But when we begin to investigate the real facts of the case, and to trace the historical connexion thus said to exist between that ancient City and our Fraternity, not only have we (as perhaps might have been expected), to discard at once much that we have held tenaciously and taught habitually, simply resting on the reiterated assertions of others, but we shall also find that we have to get rid of, what I fear, we must call "accumulated rubbish," before that we can see clearly, how that the great edifice of Masonic History, raised at last on sure and good foundations, stands out clearer to the sight, and even more honourable to the builders, from those needful, if preparatory labours.

Shall I then shock the minds and feelings of many of my brethren if I say at the beginning that, for instance, of what is called the "Antient York Rite," "The York System," &c., there is not the slightest historical or even Masonic evidence?

That some skilful brethren, in the *middle* of the *last century*, for there are no earlier documents known which will bear any critical investigation, put together a "rite" or "ritual," which they termed the "Antient York Rite," may be perfectly true, in which they mixed up the *craft degrees* and the "chivalric orders," but it never came from York, and never had anything to do with the York Grand Lodge—just as little, in fact, as Dermott's "Antient Masons" had any connexion with the real old York Masons. As far as one can now speak positively on such a subject, until 1780 the system at York was simply the system of our own present Grand Lodge, the three Craft Degrees, and the Royal Arch.

About 1780, owing to the Grand Secretary of the time being a member of the Masonic Knights Templar, then first appearing, some connexion may apparently exist, and may seemingly be traced, between the Craft degrees and the High Grades, but certainly not earlier!

One is always doubtful of any system which pretends to incorporate any higher grades than the Craft and the Arch, remembering that true and incontestable remark of Dr Oliver in 1829, which all researches now seem most clearly to confirm * "*all degrees beyond the Royal Arch ought to be carefully separated from genuine masonry, as they are mostly founded on vague and uncertain traditions, which possess not the shadow of authority to recommend them to our notice.*" So, too, we must dismiss as a pure fable, the extraordinary theory propounded of later years, that York Masonry is the product of a Templar perpetuation, or of a Rosicrucian Confraternity.

With neither of these august bodies could Freemasonry at York in later times be connected, inasmuch as we know now too well the history of the dissolution and final separation of the Knights Templar, especially at York, and the Masonic Knights Templar, though a very benevolent modern order, have no legitimate connection with the "Chivalry of the Temple;" and though we may admit, perhaps, the antiquity of the brethren of the Rosy Cross, we want a little more proof, than has hitherto been vouchsafed to us, that the Rose Croix Masonic Degree has any real connection whatever with the followers of Rosenkrantz.

One gets tired of reiterated assertions without one tittle of satisfactory evidence, and all we ask for is "proof," or "credible

* Illustrations of Masonry. Edited by Oliver. London, 1829.

authority," for claims which seem so doubtful in themselves, and which rest on no historical basis whatever.

But what then, it may be asked, is after all, the true connexion of York with Freemasonry?

It is to be found, as I venture to believe and to feel myself convinced, in the history of the Masonic Guilds in England, in the customs, traditions, and secret organization of the operative Freemasons.

And if it is again asked—What is the earliest known authority which links Freemasonry to York, in this country? I answer, the earliest so far as I know, is that copy of the "Constitutions," published by Dowland in the *Gentleman's Magazine*, in 1815, and which represents a MS. of date, at least, about 1550, or the "Lansdowne MS.," British Museum, which may be fairly be put about 1590.

There are, indeed, two earlier Masonic MSS., namely, the MS. edited by Halliwell, of date about 1390, and the MS. edited by Bro. Matthew Cooke about 1490, which, though they both "speak of the annual assembly," and "of the City," do not mention York by name.

In the MS. edited by Halliwell,* page 14, it is said :—

*Thys craft com ynto Englonde as y yow say,
Yn tyme of good Kynge Adelstonus day;*

* * * * *

*For dyvers defawtys that yn the craft he fonde;
He sende aboute ynto the londe
After alle the masonus of the craft,
To come to hym ful evene strayfte,
For to amende these defawtys alle
By good consel, yef hyt mytyth falle.
A semblé thenne he cowthe let make
Of dyvers lordis, yn here state,
Dukys, erlys, and barnes also,
Kynthys, sqwyers, and mony mo,
And the grete burges of that sylé,
They were ther alle yn here degré,*

* * * * *

*Fyftene artyculus they ther sowyton
And fyftene poyntys ther they wroyton.*

In the MS. published by Bro. M. Cooke, p. 93,† it is said :—
"And purchased a fre patent of ye Kyg that they schulde make
assembly whan thei sawe resonably tyme a cū to gedir toher counsell

*Early History of Freemasonry in Eng'land. London, 1840.

† History and Articles of Freemasonry. London, 1861.

*of ye whiche charges, Manors and semble as is write and taught
i ye boke of our charges wherfor I leve hit at this tyme.*

And though York is not mentioned in either of these early MSS., "the assembly and the City" thus mentioned, seem to agree with later traditions, that we may fairly understand them to refer to York, and the tradition of that great assembly, which is said to have been holden about 926.

But from about the year 1550, at any rate, the traditions have been uniform and specific that *York* was the place of meeting of this assembly.

It may be found in all the known existing MSS., the two Sloane, the two Harleian, the two York, the MS. of the Lodge of Antiquity, the MS. belonging to Mr. W. Papworth, and to the Lodge of Hope, Bradford, and the one mentioned by Bro. Laurie.

And I confess I can see no *à priori* objection why this uniform tradition, dating distinctly from 1550, and by implication from 1390, should not in itself be true.

On the contrary, there is much in favour of it.* King Athelstan is said, for instance, on very good authority, to have given charters to many operative guilds in England, and to be claimed as their patron.†

I see no reason, therefore, to reject so old a tradition that under Athelstan the operative Masons obtained his patronage, and met in Grand Assembly.

It is quite clear, indeed, that there is some mistake or misnomer about *Edwyn*, but as the mistake was acknowledged, and the true solution of the difficulty pointed out by our learned Brother, Francis Drake, so far back as 1726; I prefer to give his opinion, rather than my own on this subject:—"Yet you know we can boast that the first Grand Lodge ever held in England was held in this City, where Edwin, the first Christian King of Northumbria, about the 600th year after Christ, and who laid foundation of our Cathedral, sat as Grand Master."

I also see no reason to reject this explanation of our learned brother, the more so as it seems to harmonize with our unceasing tradition on this point, and there is, I think, a confirmation to be found in this, that whereas Auldby, in our common traditions, was the seat of the pseudo Edwin, it seems from authority which cannot be questioned, to have been, in truth,‡ the seat of the real Edwin.‡

* Mr. J. R. Wallbrun Editor of the "Chartulary of Fountain's Abbey.

† I may observe that the contemporary grant of an incorporation, or charter in France to the French Masons, mentioned by our Masonic MSS., is now proved to be historically accurate by the recent French Archaeological works on the subject. See "Viollet le Duc," and "Didrou."

‡ It is also not a little remarkable that the *buildings* said in the MS. of 1480 to have been built by the pseudo Edwin were really built as an historical fact by Edwin, King of Northumbria.

We must always bear in mind, however much we may not feel disposed to give up our preconceived fancies on the subject, that the true history of Freemasonry in this country is the history of an operative body.

I do not say that there are no difficulties in the way, even of this explanation of our existence, but none so great as belong historically to any other theory so far put forward !

William Preston in his history saw this so clearly, that his history of early Freemasonry in England is but the history of operative companies brought from Rome, first by Abanus, then Augustine, then by the famous builders, Benedict Biscop, St. Swithin, Paulinus, who baptized Edwin at York and built the Yorkshire Minsters, with Roman Masons, then Archbishop Wilfred, and others, especially Dunstan, and latterly Gundolph, Bishop of Rochester, after the Norman Conquest.

All these men were the great builders of those times ; and in the early chronicles we read how in almost every case they brought artificers, or masons "cementarii," from Rome, who would thus perpetuate the old Roman sodality under Christian auspices and control.

This is the theory of Mr. Hope in his well known essay on architecture, and I confess has always seemed to me to contain the only true history of our fraternity in those early days. I am, therefore, by no means be indisposed to accept the very ancient tradition that the masons met together under Edwin, and were actually incorporated under Athelstan, though for the proof of such statement we must probably rely on our own traditions, which so clearly connect us with York and these early patrons of Freemasonry. I am aware that in saying this I run counter to a great deal that has lately been advanced both in England and Germany on this subject, but I am writing as I really believe, and am only advancing an opinion which my own studies for many years now have tended entirely to confirm. There is but little evidence historically beyond our own traditions to connect York with Freemasonry. We have, indeed, in the Fabric Rolls of York Minster, published by the Surtees Society, the fact established beyond all doubt of the existence of the *Freemasons* as working under the Chapter in 1370.

We have rules laid down for their government ; we obtain glimpses, though only few and far between, of their habits and customs, and we are told of "le loge," of the "Magister," of the "Guardiani" (Wardens), of the "majores," of the "felowes," and of the apprentices.

And all other entries in other fabric rolls which I have read, have long since confirmed my belief in this, that the Freemasons of those days were a recognized and organized body, with habits and customs, and secrets of their own !

That for a long time the Masons were under the direction of the Monasteries, is put beyond a doubt, by the discovery at Oxford of the actual names of all the members of the Lodge attached to Christ Church, Canterbury.

Our earliest known Masonic M.S. was written by a monk, and this would account for the remarkable preservation of our old traditions and usages, and even secrets. There is still at York or was a year ago, in the possession of Mr. Brown, who has written a very able history of the Minster, a very curious token, or seal, which had evidently belonged to some Lodge, and was found in the Minster yard, having on it, indubitably, emblems and words even known only to Masons, and as it could not be possibly later than the 14th century, as my learned Brother Shaw thought some years ago, and Mr. Wallbrow, of Ripon agreed, it is an interesting item of evidence in the history of York Masonry.

That Lodges had formerly such seals, may be seen by another curious seal in the British Museum, viz., the pentalfa, covered with a hood, and then two words underneath, "Lago—Tago."

In the search for ancient Masonic documents, and in the happily revived interest for all matters relative to Masonic Archaeology, we shall probably, ere long, bring to light many other interesting documents, and seals, and evidences.

I am sorry, however, to say, that after long research, I have found no further evidence which would connect Freemasonry with York, though I do not mean to say but what it may be perfectly true, after all, that the Annual Operative Grand Assembly was held at York. I am afraid we must give up the story of the York Grand Lodge in Queen Elizabeth's time, and Sir Thomas Sackville, though the unknown writer of "Multa Paucis" declares with great particularity that the incident took place on St. John's Day, 27th December, 1561, and Bro. Yarker, who has recently written, seems to credit the story. At least, we have no historical proof of it, except the statement of that writer, who is, in truth, responsible for those assertions, which give us so many great and distinguished Grand Masters !

In 1567, it is stated in the famous manifesto of the Lodge of Antiquity of 1778, the Grand Lodge permitted the creation of a Grand Master for the South, but of this no other proof is, as I am aware, so far forthcoming, and this is the only existing evidence that in 1567 there was a Grand Lodge at York.

To shew how great our difficulties are in this respect, we have a list in *Multa Paucis*, published about 1764, (which list Preston has followed), of Grand Masters from 1558, for instance, to 1689, all depending on the statements of the writer, and his assertion that William the Third was made a Mason at Hampton Court after 1689 (Preston says 1695), has yet received no historical confirmation, neither is there, I am assured, any traces of it in the archives of the Grand Lodge.

I am afraid, then, we must wait for further proof before we can rightly claim so many great and noble names as Grand Masters of our order, or as presiding over the York Grand Lodge. We shall have to give up the supposed Charter of Edwin, published by a German, Bro. Krause, years ago; and latterly repudiated altogether by our learned brother, Dr. Findel. We do not know exactly under what circumstances Dr. Krause obtained it, or from whom, or whether the Bro. Stonehouse, who then vouched for it, was a real or mythical personage.

I agree with Bro. Findel in giving up the Charter as actually Edwin's Charter; but it is, in itself, a curious document, and deserves some consideration. It is, apparently, for the most part, a very old document, and may have been the very Constitution of 1630, now missing from the archives of the York Lodge.

Its prayer is almost identical with that in "Dowland's" form, and though I have been unable to find any known MS. which entirely agrees with it in its remaining articles, I do not consider it as either spurious or a modern adaptation.

Still, it certainly is not what it professes to be, neither can we fairly believe the Masonic poem, to which I have often alluded to represent the rules and regulations of the Grand Assembly of York in 926.

This was Dr. Oliver's view, but I confess I never could see why he should suppose this, the more so as York is not mentioned in the MS. itself.

When then, it may be added, can we really connect York with speculative Freemasonry, allowing, as we do, for its early connection with the operative guilds in the main, in consonance with our Masonic traditions?

I answer, not earlier at any rate than 1600, at which time the operative element of the order was beginning to yield to the speculative; and that, I am also bound to say, can be only an approximate date.

But I have arrived at it in this way—There is now in the possession of the Lodge of York a MS., of date 1693, and there was in 1777 a MS., of date 1630, and seemingly even earlier MSS.

Allowing then for 25 years of use, we get back to 1600, and if Preston and the author of *Multa Paucis* may be relied on, the Grand Lodge had continued regularly to meet at York.

Preston tells us, moreover, that in 1567 the Earl of Bedford was appointed Grand Master in the North, Sir Thomas Gresham in the South, but this is merely an amplification of a statement in the manifesto of the Antiquity Lodge of 1778, probably written by Preston himself, and which we have already referred to.

The author of *Multa Paucis* says on the contrary that Sir Thomas Gresham was Grand Master in 1567, the Earl of Effingham in 1570, the Earl of Huntingdon in 1588, King James the First in 1603, and subsequently Inigo Jones; the Earl of Pembroke in 1618, King Charles the First after 1620, and Lord Danby in 1630, the Earl of Arundel in 1635, and the Earl of Bedford in 1640.

If these dates and statements were to be relied on, they would confirm the declaration made by the Lodge of Antiquity in 1778, that on full enquiry and due examination, they had happily discovered that the Grand Lodge of York then existed, and that their antiquity dated "long before the establishment of the Grand Lodge in 1717."

But at present the oldest known Minute Book of the York Grand Lodge is dated 1705, and is now unhappily missing. Preston, however, professes to have seen and to have quoted from it, and also gives from it, a list of 21 Grand Masters until 1714.

From that time its history is well known to all Masonic students, and I would only add, what is not so generally known, or apparently understood, that the York Grand Lodge has never been formally dissolved, but simply was absorbed, so to say, by the predominance of its more prosperous Southern Rival of 1717.

I wish that I could have put before my brethren a fuller and more satisfactory paper, but such as it is, with every imperfection, I have ventured to submit it to them, as a humble contribution towards a better and truer history of our time-honoured and widespread Craft.



APPENDIX B.

DRAFT OF A MANIFESTO, MAY, 1779.

PART I.

Whereas the Ancient and laudable Landmarks of the Society of Free and Accepted Masons have ever been held by all true Brothers, as sacred and Inviolable. And it is the Duty of the Masonic Government to maintain and require a faithful observance thereof, by discountenancing all Infringements and Innovations and cherishing the faithful, whereby the sacred Art or Mystery may be propagated on its genuine and original System. And Whereas not only all the Printed Histories of Masonry, but also the old Records testify that the Masonic Government of this Kingdom, was established at the City of York, so early as the time of Edwin, for that all the Masons in the Realm were convened by Virtue of Edwin's Charter, to a General Assembly at York, where they accordingly met and Established a General, or Grand Lodge, bringing with them all the Writings and Records, extant from the Contents whereof, that Assembly formed and Issued the Laws and Charges by which all Masons in the Kingdom were to be governed, and which they made a Law to preserve and observe in all time coming. And that the fraternity should thenceforth meet Annually in communication at York, having a Correction among themselves, (as it was anciently expressed) or a freedom and Power there to regulate themselves, and to amend what might happen amiss. And Whereas the Society considerably increased under the Auspices of this Grand Lodge, over which, according to Ancient Tradition, Kings and other Male Sovereigns when made Masons were Grand Masters by Prerogative during Life, and appointed a Deputy, or approved of his Election to preside over the fraternity with the title and Honours of Grand Master.

And as a Testimony of the Established Power and great Influence of the Grand Lodge at York, the Maceons in Ireland to this day, bear the Appellation of Ancient York Masons, and their Universal Tradition is, that the Brethren of this Appellation originated at Auldby, near York: Now this carries with it the strongest Marks of Confirmation, for Auldby was the seat of Edwin. York being the established Place of Masonic Government, the whole fraternity successively paid Allegiance to its Authority, and so great was the Increase of the Society under its Auspices, that in the Reign of Queen Elizabeth, Sir Thomas Sackville being Grand Master, the Queen mistaking the Purport of their Meeting and being zealous of all Secret Assemblies, sent an Armed force to York, with Intent to break up their Annual Communication. But, this Design was happily frustrated by the Initiation of some of the Queen's officers, who thereupon joined in Communication with the Maceons, and making a true Report to the Queen. She countermanded her orders, and never afterwards attempted to disturb the fraternity. And Whereas the sacred Art flourished so much, that Masonry in the South came to require some Nominal Patron to superintend its Government, and accordingly in the Year 1567, on the Resignation of Sir Thomas Sackville and the Election of Francis Russell, Earl of Bedford, as his Successor in the North, a person under the Title of Grand Master for the South was appointed, with the Approbation of the Grand Lodge at York, to which the whole fraternity at large were still bound as they were before, to pay Tribute and acknowledge Subjection. And thus Masonry flourished for many years in the South, as well as in the North, but afterwards became again at so low a Ebb in the South, that in the year 1717, only four Lodges remained extant in those parts, but those Lodges ever gloried in Originating from the Ancient York Masons, which they constantly

testified at their meeting in hailing Success to the Grand Lodge at York. And Whereas These very Lodges cemented under a new Grand Master for the South, and hence arose what is now called the Nominal Grand Lodge in London, who then described themselves by the name of Ancient York Masons, and whose meetings in London, have on account of the Great Increase of the fraternity in and about the Metropolis within these few years, been by some considered as General meetings, but without any Constitutional Authority to give such Meetings a Sanction to that Title.

And Whereas upon the facts aforesaid and other well known truths, it is evident that the Constitutions of the English Lodges are derived from York, and that that Assembly reformed and Issued the Laws and Charges, by which all Maceons in the Kingdom were to be governed, and which they were bound to preserve and observe in all time coming, and Therefore, while these Laws and Charges exist, as the Standard of Masonic Conduct, and any Vestige or Remnant of that Assembly remains, from whence those Laws and Charges sprung, to that Assembly and that Assembly only, Allegiance is due; and no other Convention of Masons's be their Consequence ever so great, can, consistent with these Constitutions, withdraw their Allegiance, or set aside the original Power and Authority of that Assembly, which is justly considered as the Parent of Free Masonry in England, and, which not only Antiquity has sealed, but the concurrent Approbation of Masons for Ages, has honoured with a Sanction. And Whereas, the Grand Lodge of All England, established as aforesaid, and still existing at York, (where its Original Laws and the true Tenets of the Masonic System have been, and are Inviolably maintained) by its Inherent Rights, is the Supreme Legislature of Masonry in this Kingdom. And hath with Lamentation, beheld that the Nominal Grand Lodge, in London, have not only forgotten the Allegiance due to this Parent State of Masonry in England, but have proceeded to insult its Dignity and depart from every ancient Landmark of the order, assuming such arbitrary and unmasonic Measures, as ought not to be found among Maceons. They have in a most unbrotherly manner, falsely insinuated in Public Almanacks, that the Brethren who were remaining under the Old Constitution of York, were few in number, and would probably soon be annihilated. Then they have encouraged some of the York Brethren openly, to revolt from their Ancient Lodge, and to that end granted 'em a pretended Constitution to form a new Lodge in the very City of York. Then in a subsequent Almanack they have even published, that there was a Division in the Grand Lodge, at York, and have ventured to create a New Distinction of Masons, Giving to themselves and their Adherents the Appellation of Modern Masons in Distinction, from those who remained on the Old Land Mark. They have countenanced Publications falsely, asserting that the Grand Lodge, of York, was removed to London, although their own Books contradict it, particularly, a Charge delivered at York, long after the date of their pretended Establishment, wherein, the Supremacy of the Grand Lodge, at York, is maintained in the Title of totius Angliæ, with which they acquiesced, and so much favored as to have it printed amongst their own Charges, and besides which the Records of the Grand Lodge at York, which at that time were faithfully kept under the Directions of several Grand Masters of Honour, Probability of Fortune, very fully contradict. They have moreover refused Admission to Brothers who have been made under the Old Constitution of York, and whom they could not deny to be Masons, by having granted a Constitution to some who had ceded from the same Origin, and they have Imposed such Terms to the Prejudice of the Grand Lodge at York, on the Initiation of New Brethren as no Masons ought to impose: Besides, which many Masters and Lodges under their Sanction have been struck off their Books on trifling occasions, and particularly on Pecuniary ones, Motives which Masons ought to blush at, and in fine, they have adopted Measures altogether arbitrary and repugnant to the principles of the Masonic Institution, whereby the true Spirit of Free Masonry in the South of England hath been subverted, and, if not timely supported by the Masonic Legislature might become totally destroyed.

And Whereas we have happily perceived, that there exists in London a Regular Lodge of free and accepted Masons, under the Denomination of the Right Wor-

shipful Lodge of Antiquity, which continues to discharge the Duties of Masonry in a Regular and Constitutional Manner, according to the Ancient Landmarks of Our Order. And the Members of the said Lodge, have expressed a most earnest desire, that Free Masonry may be Constitutionally Patronized and propagated in those parts on its Original System.

Therefore, We, the Grand Master, and Members of the Most Worshipful Grand Lodge of All England, of free and accepted Masons, assembled at the City of York, considering ourselves in Honour bound, to preserve Inviolable the Ancient Rights and Privileges of Our Order, and to hand them down to Posterity in their native Purity and Excellence, Do hereby solemnly disavow and discountenance the unmaasonic and arbitrary measures and Proceedings of the Nominal Grand Lodge in London. And the Title Privileges and Powers granted them on condition, as aforesaid of their obedience to our Predecessors, and to us and of their strict observance of the Ancient Landmarks of our Order, we do declare forfeited and for ever frustrated. And we do retract and recall from them, all manner of Privileges and Powers given them in the year 1567, when a Grand Master for the South of England was created, and which have been given them at any other time. And we do hereby publish and declare, that out of our good Will and Favour, and for the Honour and Increase of our truly Ancient Institution upon the original plan of its Establishment. We have authorized and empowered the Master Wardens and Members of the said Right Worshipful Lodge of Antiquity, to assemble and act as a Grand Lodge of free and accepted Masons for all that Part of England, which is situated South of the River Trent, To issue Warrants of Constitutions, and make and enforce Laws, and to do and perform every other Act and Deed requisite and necessary for the due Support of their Authority as a Grand Lodge, so long as they do faithfully observe and keep Inviolable the Ancient Charges and Regulations of Our Order, and do fulfill the Conditions by Us reasonably required, and by them promised in Acknowledgement of the Allegiance and Homage due to Us, as the Most Ancient Patrons of the Masonic Art.

And We do require and enjoin all regular Lodges of the fraternity in England, which are situated South of the River Trent, to pay due Allegiance to the Authority of the Grand Lodge, so by Us delegated. And do promise to countenance and cherish them in all their regular Proceedings. And We do hereby announce a General Communion with all regular Masons throughout the World, and do expect and require their hearty Concurrence in Supporting and Propagating Free Masonry on its Pure, Genuine, and Original Plan.

PART II.

That all the Maceons in the Realm being convened by Virtue of Edwin's Charter, in a General Assembly at York, the Masonic Governmt. was there Established, where it hath continued.

(After describing the nature of the true Grand Lodge, and having mentioned the Rise of the Nominal one in London. Then go on with some such Account as follows:)

Let us now revert to the State and Conduct of the Nominal Gr. Lodge in London, and it will be found that perfect Harmony existed between it and the Grand Lodge at York, till after the year 1725, and, that in this Masonick Unity of Acting, Masonry much flourished in the North and South. In the year 1725, there was a noted Procession of the Maceons at York, and Chas. Bathurt, Esqr. being then Gr. Master, a Charge was delivered by Bror. Fras. Drake, then S.G.W. wherein he, we find mentions the Gr. Lodge at London, in a truly Masonick and Brotherly way, but maintains the Superiority of the Gr. Lodge at York, which he proves by the Title of totius Angliæ, which then, and Anciently belonged to the Grand Masters at York. This Charge was so favour'd by the Gr. Lodge in London, that it was printed by their Printer, and inserted amongst others published by their orders. Hence, however, the Gr. Lodge in London from its Situation, being encouraged by some of the Principal Nobility of the Nation, arose at Great Power, and began to despise the origin from whence it sprang.

In an unbrotherly manner, wishing the Gr. Lodge at York annihilated, which appears by one of their Almanacks, insinuating, that though there are some Brethren remaining, who act under the Old Constitution of York, yet, that they are few in number, and will be soon annihilated. Now some of the York Brethren on a most trivial occasion were encouraged to an open Revolt, by the Nominal Grand Lodge in London, who, without the least Enquiry into the Merits of the question, granted a Constitution to set up a New Lodge in the very City of York. Then in a subsequent Almanack they even publish, that there was a Division in the Grand Lodge at York, and venture to create a New Distinction for Masons, giving to themselves and their adherents the Appellation of Modern Masons, in Distinction from those who remained on the Old Land Mark.

Now what co'd be more unmasonick than all these measures, swerving from every ancient Land Mark of the order, and polluting the very source from whence Masonry sprung.

In a Book published at Exeter, and much countenanced by the Nominal Grand Lodge in London, it is falsely said that the Grand Lodge, anciently establd. at York, was some years ago removed from thence to London. Now such a removal as is here pretended, could have done no good: the York Masons were too just to give up their Rights to a sett of Men acting on measures so arbitrary and foreign to true Masonry, as the Nominal Grand Lodge in London has presumed to act. Besides the Charge before mentioned and their acquiescence thereto very fully contradict it, as well as the Records of the Grand Lodge at York, which at that time were faithfully kept under the direction of several Grand Masters, who were Gentlemen of Honour, Probity, and Fortune, and whose Names for a few years before and after the formation of the Nominal Grand Lodge in London, anno 1717, shall be subjoined, viz.: Sir George Tempest, Bart., &c., &c.

Besides what is before mentioned, of the arbitrary Conduct of the Nominal Grand Lodge in London, we meet with several other marks of their oppression—Many Masters and Lodges under their Sanction have been struck off their Books on trifling occasions, and particularly on *Pecuniary* ones. Motives which Masons ought to blush at. The Grand Lodge at York, have beheld such Measures with Lamentation, but, like Masons have pass'd them unnoticed, till roused by repeated Insults to themselves; of which, two daring Instances occur. The one in Refusing admission to Brothers who have been made under the old Constitution at York, whom they co'd not deny to be Maceons, by their having granted a Constitution to some who had immediately ceded from the same origin: a Behaviour which the Grand Lodge at York, as Masons, could not nor have not retaliated. The other by Imposing such Terms on the Initiation of new Brothers, as no Masons ought to impose, but, which may not in writing be more fully expressed. Upon the whole, let every dispassionate Mason but weigh impartially the several Facts here stated, and he must spurn at the daring Innovation offered by the Nominal Grand Lodge in London, to so sacred an Institution. If he wishes to partake of Masonry on its original Purity, he will turn his attention to that Source, where it hath been Inviolably maintained and continued for successive Ages to this Day, and, where the Legislature of Masonry for this Kingdom stands fixed by its true Title, "The Grand Lodge of All England, Established at the City of York."



APPENDIX C.

Copy of Warrant issued by the "Grand Lodge of all England," made by W. James Huguenan from the original in the Archives of the Grand Lodge of England, at London. A.D. 1870. Written on parchment. Size 24 In., by 16 In. Dated 27th Nov., 1790.

THOMAS KILBY,
Grand Master.

Be, THOMAS KILBY, Esquire, Grand Master of All England.
To all and every our Right Worshipful and loving Brethren of the Most
Ancient and honourable Society of Free and Accepted Masons,
Send greeting in the Lord.

Know Ye that we have received the humble petition and request of our well beloved and faithful Brethren ISAAC CLEGG, HENRY MILLA, JOHN BOOTH, JOHN HASSALL, JONATHAN RAYNOR, SAMUEL BRIETLEY, and JAMES HILTON, all of Lancashire, praying that we would (*grant*) a Constitution to them the said Brethren to hold a regular Lodge by the Title of the Lodge of Fortitude, at the House of Brother James Taylor, the sign of the Sun, in Hollingwood, in the said county of Lancashire, or such other place within the same county, as they shall from time to time please. We, therefore, with the unanimous assent and consent of our Brethren of this most Ancient Lodge of All England, and more especially because we are well satisfied of the Good Life and Conversation of the said Brethren, Isaac Clegg, Henry Mills, John Booth, John Hassall, Jonathan Raynor, Samuel Brietley, and James Hilbon, Do hereby constitute the said seven Brethren into a *Regular Lodge of Free and Accepted Masons* to be opened at the house of James Taylor, the Sign of the Sun, in Hollingwood aforesaid; and to be held for ever on such Days, at such Hours, and in such places in the county of Lancaster, as the Right Worshipful the Master, and the rest of the Brethren of the said Lodge shall from time to time appoint. And we do further, at the request of the said seven Brethren, in whom we in this matter repose the greatest Trust and Confidence, hereby appoint the said Brother Isaac Clegg to be Right Worshipful Master, Brother Henry Mills, Senior Warden, Brother John Booth, Junior Warden of the said Lodge, when the same shall be opened, and to continue in the said offices for such further Time as the Brethren of the said Lodge shall think proper, it being in no wise our intention that this our appointment of the said several Brethren to the offices above mentioned shall affect any future Election of the Officers of the said Lodge, but that such Elections shall be regulated in conformity to the bye Laws of the said Lodge; for the time being of which we Will and Require shall be consistent with the General Laws and Principles of Masonry. And we do hereby Will and Require the said Isaac Clegg to take especial care by due examination, that all and every the said Brethren are Masons regularly made, and that they do observe the Laws of Masonry, and in all respects demean themselves as becometh Masons. And further that the Right Worshipful Master of the said Lodge for the time being shall cause to be entered in a Book to be kept for that purpose an Account of the Proceedings of the said Lodge, together with all such Orders and Regulations as shall be made for the good government thereof. And that it be not in any wise omitted once in every year, at or before the Feast of Saint John the Evangelist in winter, sending us at the least one of the brethren of the said Lodge, if it can be made convenient to lay before us and our successors, *Grand Masters of All England*, and the Grand Officers and Brethren of the Lodge of All England, an account in Writing of such Proceedings, and Copies of all such Rules, Orders, and Regulations as aforesaid, to be then and there confirmed, unless for reasonable cause; together with a List of the Members of the said Lodge, and of the names of such Persons as shall be received into the same as Masons, and such yearly and other sums of money as may suit the circumstances of the Lodge, and may be reasonably required to be applied towards General Charity, and in augmentation of the Revenues of the said Grand Lodge of All England.

And we further Will and Require the said Isaac Clegg, Right Worshipful Master, forthwith to send us an account of what shall be done by virtue of these presents. Given at York the Twenty-seventh day of November, Anno Domini MDCCXC.; A.L. 5790, and in the year of the most Worshipful Grand Lodge of England (564.)

By the Grand Master's Command.

BLANCHARD, Grand Secretary.



APPENDIX D.

HARLEIAN MS. 2054, FOL. 29.

(Copied from the original MS. in the British Museum, Nov., 1870.)

THE FFREE MASONS ORDERS AND CONSTITUTIONS.

The might of the father of heaven, with the wisdome of the glorious sone through the goodnesse of the holy ghost that be 3 p'sons in one God, and be with us at our begining and give us grace so to gov'ne us in our lyveing, that we may come to his blisse that nev shall have ending.

Good Bretheren and fellowes our purpose is to tell yu how and in wt manr this craft of Masonrie was begun, and afterwards founded by worthy kings and princes and many other wortt men and also to them yt be here we will declare to them the charge that doth belonge to ev'y true Mason to keepe, for in good sooth if yu take heed therunto it is well worthy to be kept, for a worthy trust and a curious scyence, for ther be 7 severall sciences of the wch it is one: vidlt the first is Gram that teacheth a man to speake truly and to write truly: the second is Retoricke that teacheth a man to speake fine and in subtile terme, the third is Logique, that teacheth to diserne truth fro falshood ye fourth is Arethmaticke that teacheth to account and recount all manner of numb's, the fift is called Geometry and it teacheth a man to meat and measure of the earth and other things, wch science is Masonrie the sixt is Musick wch teacheth songe and voice of Tongue or Organs and harpes: the seaventh is called Astrologie, wch teacheth to know the course of sun and moone and other ornants of the heavens, the 7 liberall sciences the wch be all one science, yt is to say Geomaty; thus may a man prove that all the sciences in the world be found by Geomaty for it teacheth to meat and mesure ponder and waight of all manr of earth and there is no man that worketh by any craft but he worketh by some measure and waight, and all Geo: and crafts men and merchants find no other of the 7 sciences and especially plow men and tillers of all manr of ground both corne feilds, vynes plants, sellers of all fruits for grane, nether Astronomy any of all these can find a man one measure or meate wth out Geomaty: wherfore I thinke that science most worthy that findeth all others. How this worthy science was first begun I shall tell yu. Before Noahs flood was a man called Lameth as it is written in the 4th chapt: of Genesis, and this Lameth had 2 wives the one was called Ada and the other Seala and by the 1 wife Ada he begat 2 sones the one was called Jabell and the othr Jubell; and by ye other wife he had one son and a daughter and these foure children found the begining of all crafts in all the world, this Jabell was ye elder sone and he found the craft of Geometry, and he departed flockes of sheepe and lambes in the feild, he first wrought house of stone and tree and it is noted in the chapter aforesd that his Brother Juball found Musick of songs harpe and organs, the brother of Juball found smith's craft as of Iron and steele and their sister found waveing and these children did know that God would take vengeance for sin either by fire or water wherfore they writt the sciences that were found in two pillars of stone that they might be found after the flood the one stone called Marble that canot burne with fire, the other was called Latera which canot drowne with water, our intent is to tell you truly how and in what man'r these stones were found, where these crafts were written in Greeke. Hermes that was son to Cus and Cas was son to Shem wch was sone to Noah, the same Hermes was afterward called Hermes, the father of wise men; and he found out the 2 pillars of stone where the sciences

were now written and taught them both and at ye making of the tower of Babilon there was the craft of Masonrie first found and made much of, and the King of Babilon wh was called Hembroth or Nembroth was a mason and loved well the craft as it is said of ye Maister of stories, and when the city of Ninivie and other cittyes of Est Azia should be made, the Kinge of Babilon sent thither sixty masons at the desire of the King of Ninivie his cosen and when they went forth, he gave them charge in this manner, that the should be true and live togethether truly and that the should serve the lord truly for there payment; so that he might have worsp for sending them and other charg he gave them; and this was the first tyme that any mason had any charge of craft, moreov' when Abraham and Sarai his wife went into Egypt there were taught the 7 sciences unto the Egyptians and he had a worthy scholler called Euchild and he learned right well and was Mr of all the 7 sciences and it befell in his dayes that the Lords and such of the relme had so many sones that they had begotten, some by there wives and some by Ladyes of the realme (for yt land is a holy land and plenyshed generacon and they had no competent liveing fore there children wherefore they mad much sorrow) and the King of the land made a counsell and a pliant to know how they might find there children meanes and they could find no good wayes; and caused a cry to be made throughout the realme that if there were any man that could inform him, that he should come to him and be well rewarded and hould himselfe well payed; and after this cry was made came this worthy clarke Euchild and sayd to the King and all his great Lords: if yu will have yr children gov'ned and taught honestly as gentlem; should be under condicon, if yu will graunt me a commission that I may have power to rule them honestly, as these sciences ought to be ruled; and the Kinge with his counsell graunted them and sealed that commission; and then yt worthy doctor tooke the Lords sones and taught them this science of Geomaty in practice to worke Masonrie, all man' of worthy workes that belongeth to building castles all maners of Lords temples and churches with all other buildings and he gave them charge in this maner: first that they should be trve to the King and to the lords they served, and that ye should love well togethether and be true one to another, and that they call on another fellows and not servants or knafes nor other foule names and that they should truly serve there paymt to there Lord that the serve and they should ordaine ye wisest to be Mr of the Lords worke, and neither for love, great liveing, nor riches to get another that hath little cuning to be Mr of the Lords worke whereby he should be evill served or they ashamed and that they should call the gov'nor of the worke Mr of ye worke whilst they worke with him, and many other charges wch are too longe to tell. And to all these chargs he made them swere the grea t oath that men vsed at that tyme, and ordained for ym reasonable paymt that they might live by it honestly and also yt they should come and assemble with others, that he might have counsell in there crafts, they might worke best to serve there Lord for there profit and worshipp and correct themselves if they had tresspassed.

And thus the craft Geomaty was govne'd there and that worthy Mr gave it the name of Geometry, and it is called Masonrie in this land longe after: it is now amongst us in the cuntry of Jerusalem, King David begane the temple of Jerusalem, that is with the templum dei, and same King David loved masons well and cherished them, and gave them good paymt and he gave charge that yu should hereafterwards, and after the decease of King David, Solomon that was son to David p'formed out the temple his father had begun and he sent afterwards masons of diverse lands and gathered them together so that he had fourescore thousand workers of stone and they were named masons and he had three thousand of them wch were ordained maisters and gov'nours: and there was a King in another region that men called Hiram and he loved well King Solomon and gave him timber for his worke, and he had a son yt was named Agnon and he was Mr of Geometry and he was cheife Mr of all his masons, and Mr of all his graving workes and of all other masons that belonged to the temple and this witnesseth the Bible in libro 2 Sam: capite 5. and this sonne Solomon construed both the charges and maners, that his father had given to Masons, and this was the worthy craft of Masons conserved in the cuntry of Jerusalem and in many other Kingdomes glorious craftsmen walking abroad in diverse countries, some because of learneing mor craft and other some to teach there craft; and so it befell yt a curious mason

who was named Nymus Greacus and had bine at the making of Solomons temple and came into france and there taught the craft of Masonrie to the man of france that was named Charles Martill he loved well this craft and drew to him this Nymus Greacus and learned of him the craft and took upon him the charge and maners and afterwards by the grace of God he was elected Kinge of france and when he was in his estate he took many masons and made masons there that were non and get them in worke and gave them both charge and maners and good payment wch he had learned of other masons and confirmed them a charter fro 7 to 7 to hold there. And thus came the craft into france; And this season was voyd both of any charge or masonrie until the tyme of St. Albns, and in this time the Kinge of England that was a pagan, and he walled the towne that is now called St. Albons, and in Albons tyme a worthy Knight was cosen stuard to the Kinge and had govmnt of the realme and alsoe of making the towne walles, and he loved Masons well and cherished them and made there payment right good standing waiges as the realme did require, for he gave them ev' y weeke 3s. 6d. to there double wages, before that tyme through all the land a mason tooke but a Id. a day And next to the tyme yt St. Albones mended it he gat them a charter fro the Kinge and his counsell and gave it the name of Assembly and thereat he was himselfe and made masons and gave them charges as yu shall heare hereafter. After the deace of St. Albones there came greivous warrs into England through nations, for yt good rule of Masonrie was destroyed untill the tyme of Kinge Athestan that was a worthy King in Engl. and he brought the land into good rest and peace againe and he building many great workes of Castles and Abbons and many other buildings and he loved masons very well, and he had a sone that was named Hadrian and he loved Masons much more then his father, for he was full of practice in Geomaty wherefore he drew himselfe to co'mance with masons and to learne of them y^e craft and afterwards for love he had to Masons and to the craft that he was made Mason himselfe, and he got of the Kinge his father a charter and a comission to hold ev' y 7 an assemble, where he would within y^e realme and to correct with themselves statutes and trespasses, if it were done within the craft, and he held himselfe an assembly at Yorke and there he made masons and gave them charge and taught them maners of the masons and comanded that rule to be holden ever after and to them tooke the charter and comission to keepe and ordaine that it should be ruled fro King to Kinge when this assembly was gathered together, he caused a cry to be made yt all Masons both yonge and old that had any writting or understanding of the charges that were made before in this land or any othr land that they shew them forth and there was some in french, some in greeke some in English and some in other languages and the intent thereof was found and thereof a comanded a booke to be made, how the craft was first found, and made and comanded that they should be read and tould when any Mason should be madde, and to give him his charge, and fro tyme to tyme, untill this day Masonrie hath bine kept in that forme and order, as well as might gov'ne the same and furthermore at diverse assemblies, hath bine put to and added certaine charges more by the best advises of Maisters and fellowes.

HERE FOLLOWETH THE WORTHY AND GODLY OATH OF MASONS.

Every man that is a mason take heed right well of this charge if yu finde y^r selfe guiltie of any of these yt ye may amend yu againe, especially yu that are to be charged take good heed yt yu may keepe this charge, for it is a great p'rill for a man to foresweare himselfe on a booke.

- 1.—The first charge is yt yu shalbe a true man to God and ye holy church and that yu use no herisie nor errour by your understanding or teaching of discreet men.
- 2.—Alsoe yu shalbe true liege men to the Kinge without treason or falshood, and yt yu shall know no treason, but that yu amend it if you may, or else warne the kinge or his counsell thereof.
- 3.—Alsoe yu shalbe true one to another, that is to say to ev maister and fellowe of the craft of Masonrie that be Masons allowed and that yu doe to them as yu would they should doe to yu.
- 4.—Alsoe, that ev' y Mason keepe true counsell of Lodge and Chamber and all other counsell that ought to be kept by the way of Masonrie.

- 5.—Alsoe that no Mason be theife in company soe far forth as yu shall know.
- 6.—Alsoe that yu shall be true unto the Lord and Maister that yu serve and truely to see for his profit and advantage.
- 7.—Alsoe that yu doe no uncivility in that house whereby the craft should be stayned.

These be charges in generall wch every Mason should hold both Maisters and fellows.

Now I will rehearse other charges in singular for Maisters and fellowes.

- 1.—That no maister take upon him any Lords worke nor other worke but that he knowe himselfe able and cuninge to p'forme the same, so yt the craft have noe disworshipp but yt the Lord may be served and that truly.
- 2.—Alsoe that noe maister take any worke, but he take reasonable, so yt ye Lord may be truely served with his owne good, and the maister to live honestly and pay his fellowes truly there pay as the manours of the craft doth require.
- 3.—Alsoe that noe maister nor fellowe shall subplant others of their worke, that is to say, if they have taken a worke or stand maister of a Lord's work, yu shall not put him out of it if he be able of cuning to end the worke.
- 4.—Alsoe that noe maister or fellow take any apprentice to be allowed apprentice but for 7 yeares, and that the apprentice be able of his birth and limes as he ought to be.
- 5.—Alsoe that noe maister nor fellow take allowance to be made a mason without the assent of his fellowes, that at the least 5 or 6, and that he that shall be made a mason to be able of all syres, that is to say, that he be free borne and of good kindred and no bondman and yt he have his right limes as a man ought to have.
- 6.—Alsoe that no Maister put a Lord's man to taske that is used to go to Journey.
- 7.—Alsoe that ev'y mason shall give no pay for his fellowes but as he may deserve, for that he be not deceived by false workmen.
- 8.—Alsoe that no fellowe within the lodge or without answer another ungodly without reasonable cause.
- 9.—Alsoe that noe fellowe slander other falsely behinde his backe to make him loose his good name or his worldly goods.
- 10.—Also ev'y Mason shall preferre his elder to put him to worshipp.
- 11.—Alsoe that noe Mason shall play at Hasarts or any other vnlawful game whereby they may be slandered.
- 12.—Alsoe that no Mason shalbe a comon Rybald in Lecherie to make the craft slandered, and that no fellowe goe into the towne where is a lodge of fellowes without a fellow with him, that may beare him wittnesse that he was in honest company.
- 13.—Alsoe that ev'y Mr and fellow come to the assembly if it be within five miles about him, if he have any warning, and to stand at ye rewarde of Maisters and fellowes.
- 14.—Alsoe that ev'y Maister and fellow if they have trespassed shall stand at the reward of Maisters and fellowes to make them accord (if they may) but if they may not, goe to the comon law.
- 15.—Alsoe that noe Mason make moulds, square or rule to any rough layers.
- 16.—Alsoe that no Mason set noe layes within a lodge or without to have mould stones with one mould of his workeing.
- 17.—Alsoe when the come ov' the countrey to sett them on worke as the maner is (that is to say) if they have mould stones in place he shall set him a fortnight in worke at the least and give him his hyre, and if there be noe stones for him, then refresh him with some money to bring him to the next lodge.
- 18.—Alsoe yu shall and every mason shall serve truely the workes and truely make an end of ye worke, be it taske or journey if yu may have yr pay as yu ought to have.

tunc unus ex senioribus teneat libru et illi vel ille teneat libru et . . .

tunc incip. hic jurare sodales.

These charges that we have rehearsed and all others that belongeth to Masonrie yu shall keepe to the uttermost of yr knowledge soe help you God, and by the contents of this booke.

FINIS.

APPENDIX E.

HARLEIAN MS. No. 2054, FF. 33 & 34

(Copied by Mr. Richard Sims, from the originals, in the British Museum, Nov., 1870.)

"There is Severall words & signes of a free mason to be reveiled to yu weh as yu will answ: before God at the Great & terrible day of Judgmt yu keep secret & not to revaile the same in the heares of any person or to any but to the M^{rs} & fellows of the said Society of free masons so helpe me God &c.

HARLEIAN MS. F. 34 (No. 2054).

William Wade wt give for to be a free Mason		
.....	20s	Robert Morris.
.....	10	Wilton Street Aldmy.
.....	15	John Hughes.
.....	5	Sam. Pikes Taylor.
.....	8	Willm Wade.
Wilton Harvey	20	
Michl. Holden	20	
Petr. Downham	20	
Tho. Foulker	10	
Wilt. Hughes	8	
Jo. Fletcher	10	
Seth. Hilton	15	
Ran Holme	10	
Ricd. Taylor	10	
Ricd. Ratcliffe	20	
Will. Woods	5	
Jo: Parry	10	
Tho: Morris	10	
Tho: May	10	
Will: Robinson	20	
James Mort	20	
Jo. Lloyd	20	
Geo: Harvey	20	
Will. Jackson	10	
Bob. Harvey	20	
John Madock	10	
	for 1 ^{li}	9 *
	for 10 ^s	9
	for 15 ^s	1
	for 5 ^s	1
	for 8 ^s	1

*This is evidently an analysis of the foregoing.

W. J. H.

APPENDIX F.

SLOANE MS., 3323, F. 209.

(Printed from an exact transcript made from the original in the British Museum, Nov., 1870.)

The might of the father of Heaven with ye wisdom of the glorious son through the goodness of the Holy Ghost yt be three in one God, &c. Be with us att our beginning and give us grace so to govern us in our living yt me may come to his bliss that neer shall have ending.

Good Brethren and fellowes our purpose is to tell how and in what manner this craft of masonry was begun and afterwards founded by worthy Kings and Princes and many other worshipfull men as alsoe to ym yt be here we will declare, that the charge that doth belong every true Mason to keep, for in good faith if you take thereunto it is well worth to be well kept for a worthy true science, for there between liberell syences of the which it one; the first is grammer that teacheth to speak truly and to write truly. The second is Rhetorick yt teacheth men to speak faire & in subtill termes; the 3d is logick yt teacheth to discern truth from falshood; the 4th is Arithmetick & that teacheth to account and recount all manner numbers; the 5th is called Geometry and it teacheth them to mete and measure the Earth and other things wch science is masonry, the 6th is musick wch teacheth song and voice of tunning organ & harp. The 7th is cal'd Astronomy that teacheth to know the course of Sun and Moon and other ornaments of the heavens. These be the seven liberrall sciences the which seven be all one science, that is to say Geometry. Thus may a man prove yt all the science in the world be found by Geometry, for it teacheth men to measure ponderation or weight of all manner of kind of earth.

And there is no man that worketh by any craft but he worketh by measure and weight, and all Geometry and Crafts men and merchants, and no other of the seven sciences and especially plowmen and tillers of all manner of graine, both corne, seeds, vines, plants, setters of all other fruits, for Grammer neither Astronomy nor any of all these we fine a man on measure or mete with out Geometry. Wherefore I thinke that science most worthy that findeth all other.

Since long after the children of Israell were come into the land of Bocheest it is now among us the Geometry of Jerusalem. King David begun the Temple of Jerusalem that is with them, Templvm Dei. And the sd King David loved ye masons well and cherished them well and gave them good payment and gave them charge that you shall heare afterwards and after the disease of King David, Solomon his son perform'd out the temple his father had begun, and he sent afterwards masons of divers lands and gathered them together soe that fourscore thousand workers of stone and they named masons, and he had three thousand of them which were ordained masters and governours of the work, and there was another king of another region that men called Haram and loved well King Solomon and gave him timber for his work, and he had a son yt was named Dyan and he was master of Geometry and he was cheife master of all his masons and master of all his graving workes and of all other masons that belonged to the temple and this witnesseth the Holy bible in libr Regni quarto p'ris capt, To this son Solomon confirmed both charges and manners that his father had given to Masons. And thus was the worthy craft of masons confirmed in the cuntry of Jerusalem and in many other kingdoms glorious crafts waking abroad into divers cuntries, some because of learning more craft the others to teach their craft. And to it fell that a curious mason nam'd Naymus Green had been at the making

of Solomons Temple, and come into ffrence and there taught the craft of masonry to thesmen of ffrence that was named Charles Mastill he loved well his craft and drew unto him Naymus Greacus and learned of him the craft and took upon him the charges and manners and afterwards by the grace of God he was elected King of ffrence and when he was in Estate he tooke to him many masons and made masons there that that were there and sett them in worke and gave them both charges and manners and good payment which he learned of other masons and confirm'd them a charter from yeare to yeare to hold their assemblies and thus came the craft into ffrence.

England all that season was void both of any charge and masonry untill the time of Saint Alban, and in his time the king of England was Pagan, and he wal'd the town wch is call'd St. Albans. And so in St Alban's time a worthy knight was cheif steward to the King and had goverment of the realme and also of making to town walls and loved the masons well and cherished them and made their payment right good standing wages as the realme did require for he gave them every week sixpence to their duple wages, before that time throughout the whole land a mason took but a penny a day; and next to that time St Albans mended it and gott them a charter from the King and his counsell and gave it to that name of assembly and there at he was himself and made masons and gave them charges that you shall heare of. After the death of St Albans there came great wars into England through divers nations so that good rule of Masonry was destroyed untill the time of King Athelstone that was a worthy King in England and he brought that land into good rest and peace againe and builded many good workes of Castles and abbys and many other buildings and he loved masonry very well and he had a son that he named Hegme he loved masons much more than his father for he was of practice in Geometry wherefore he drew himself to commune with masons and to learn of them the craft and afterwards for the love he had for masons and to the craft that he was made mason of himself, and he gott of his father the King a charter and commission to hold every year an assembly where they would within the Realm and to correct within themselves statutes and trespasses if it was never done wth in the craft and he held himself an assembly att Yorke and there he made masons and gave them charges and taught them manners of the masons and commanded that rules to be holden ever afterwards to themselves took the charter and a commissions to keep and ordained it should be rul'd from King to King. When the assembly was gathered together he caused a cry to be made, that all masons young and old that had any writing or understanding of the charges that were made in this land that they should shew themselves forth and there was some in ffrench, some in Greek, some in English and some in other languages and the intent thereof was found and made and commanded that they should be read and tould when any Mason shou'd be made and give him his charge and from then to this time Masonry hath been kept in that forme and order as well as men might govern the same, and furthermore of divers assemblies hath been put to and added severall charges more by the best of the Masters and fellowes.

HERE FOLLOWETH THE WORTHY OATH OF MASONRY.

Every man that is a mason take heed right well of this charge if you find yr self guilty of any of these that you may amend again and especially you that are to be charged take good heed you keep this charge for it is great perill for any man to forswear himself on a book. &c.

- 1.—The charge is you shall be a true man to God and the holy Church and that you use no heresie by your understanding or by teaching discret men
- 2.—Alsoe you shall be true leigh men to the King without treason or falshood and that you shall know no treason that you amend it if you may or warne the King or his counsell thereof.
- 3.—Alsoe you shall be true one to another that is to say every master and fellow of the trust of Masonry that be masons allowed and yt you as you would they shou'd doe unto you.
- 4.—Alsoe that every mason keep true counsell of lodge or chamber and all other counsell that ought to be kept by way of masonry.
- 5.—Alsoe that noe mason shall be theife in company soe far forth as shall be known.

- 6.—Alsoe that you shall be true unto the lord and master that you serve and truly see for his profit and advantage.
- 7.—Alsoe that you do no villany in that house whereby the craft may be slandered. These be the charge in generall all which every mason should hold both master and fellows, now I will rehearse the charge in singular for masters and fellows.
- 1.—That noe master shall take upon him any Lords Worke nor other worke butt that he know himselfe able and cunning to performe the same soe that the craft have no disworship but that the lord may be truly serv'd.
- 2.—Alsoe that noe master take upon him any worke but that he take it reasonably soe that the Lord may be truly serv'd wth his own goods, and the master to live honestly and pay his fellows truly their pay as the manner of their craft doth require.
- 3ly.—That no master or fellow shall supplant another of their work, viz. if they have taken a work or stand master of a lords work you shall not put him out if he be able of cunning to decide the worke.
- 4ly.—That no master or fellow take any apprentice to be allowed this apprentice but for seven years and that yt apprentice be able of his birth and limbs as he ought.
- 5ly.—That no master or fellow take allowance to be made masons wth out the assent of his fellows and that at least five or six, and that he that shall be made mason to be able over all sciences, that is to say that he be free born and of good kindred and no bondsman and that he have his right limbs as a man ought to have.
- 6ly.—That no master put a lord man to task that is used to go on a journey.
- 7.—That no master shall give no pay to his fellowes but as he may deserve so that he be not deceived by false workmen.
- 8.—That no fellow slander one another falsely behind his backe to make him loose his good name or his worldly goods.
- 9.—That no fellows within the lodge or without answer another ungodly wth out reasonable cause.
- 10.—That every mason should prefer his elder and put him to worship,
- 11.—That no mason shall play att hazard or any other unlawfull game whereby they may be slandered.
- 12.—That no mason be a common Bibbald in Lechery to make the craft slandered and no fellow goe into the town where is a lodge of fellows wth out a fellow wth him that may bear him witness that he was in honest company.
- 13.—That every fellow and master come to assembly if it be within fifty miles about him if he have warning and to stand to the award of master and fellows.
- 14.—That every master and fellow if they have trespassed shall stand to the award of master and fellows to make the accord if they may, but if they may not to go to the common law.
- 15.—That no mason work moulds square or rule to any rough Lyers.
- 16.—That no mason setts or layes within a lodge or wth out to have mould stone wth mould of his own making.
- 17.—That no mason shall receive and cherish strange fellows when they come over the cuntry to sett them on worke as the manner is, that is to say, if they mould stones in place he shall sett him in a fortnight in work att the least and give him his hyre and if there be no stone for him then resteth himself wth some mony and bring him to the next lodge, and alsoe you shall and every mason shall serve truly the works and truly make an end of your worke if it be task or journey if you have your pay as you ought to have.
- 18.—That no fellow shall take upon him to call a lodge to make any fellow or fellows without the consent of master or wardens if they be wth in fifteen miles, these things and all other matters that shall be discounted to which belongeth the free masonry you shall faithfully keep soe help you God and by the contents of that book.

Hæc scripta fuerunt p me

Thomam Martin.

1659.

Copia vera
(Indorsed) Free Masonry.

APPENDIX G.

THE KILWINNING EDINBURGH MS.

(17th CENTURY.)

*Printed from a Copy made by Bro. D. Murray Lyon, of Ayr,
Scotland, from the original at Kilwinning, A.D. 1870.*

"The might of the Father of Heavin and the wisdom of the Glorious Sonne, through the grace and goodness of the Holy Ghost: that been Three persons and One God be with us at our beginning, and give us grace for to govern us here in in our living, that wee may come to his bliss that never shall have ending. Amen.

"Good Brethren and Fellows: Our purpose is to tell yow how and in what manner wise this worthy CRAFT OF MASSONRIE begun and how it was keept by worthy Kings and Princes, and by many Worshipfull Men. And also to those that be here wee will charge by the Charges that belongeth to every free Masson to keepe, ffor in good faith, and they take heed to it, it is worthy to be weell keept, for it is a worthy Craft and a curious Science. For there be sevin Liberal Sciences, of which sevin it is one of them, and the names of the sevin sciences be these:

"The first is Grammar, and that teacheth a man to speake truely. The second is Rhetoricke, and that teaches a man to speake truely and fair in soft terms. The third is Dialecticke or Logicke, and that teacheth a man to discern or know trutheth from falschoode. And the fourth is Arithmetticke, which teaches a man to reckon and to count all manner of numbers. The fifth is Geometry, and that teacheth a man the mett and measure of earth and all other things. The which science is called Massonrie. And the sixth science is called Musicke, and that teacheth a man the craft of song and voyce of tongue and organ, harpe and trump. And the sevinth science is called Astronomie, and that teacheth a man to know the course of the Sun, of the Moon, and of the Stars.

"These be the sevin Liberal Sciences, the which sevin be all found by one science, that is to say Geometry. And this may a man prove that all the sciences of the world is found out by Geometry, ffor Geometry teaches a man to measure, ponderation, or weight of all manner of things on earth, ffor there is no man that worketh any craft but he works by some measure. Nor no man buyes or selles but by some measure or by some weight, and all this is Geometry. And all these merchands, craftsmen, and all others of the Sevin Sciences, and especially the plowmen and the tillers of all manner of grain and seeds, vineplanters, and setters of other fruits are hereby directed; ffor by Grammar nor Arithmetticke nor Astronomy, nor any of all the other Sevin Sciences no man finds mett and measure without Geometrie. Wherefore me thinks that the science is most worthy that finds all other.

"How this worthy science of Geometrie was first begun I shall tell you. Before Noah's flood, there was a man named LAMECH, as it is written in the bible in the fourth chapter of Genesis; and this Lamech had two wives, the one wife heght ADA, and the other SCELA. By his wife Ada he got two sonnes, and the one heght JABELL, and the other JUBELL; and by the other wife Scela he got a son and a daughter;—and these four children found the beginning of all the Crafts of the world. And this elder sonne Jabell found the Craft of Geometrie; and he had flocks of sheep and land in the field, and first wrought houses of stone and tree (as it is noted in the chopter abonesaide). And his brother Jubell found the Craft of Musick, Song of tongue, harpe, and organ. And the third brother TUBELL

CAYNE found Smith's Craft of gold, silver, copper, iron, and steel. And the daughter found the Craft of Weaving. And these children knew weell that God would doe vengeance for sin either by fire or water; wherefore they wrote their Sciences that they had found in two pillars of stone, that they might be found after Noah's flood;—and the one was marble, for that will not burn with any fire; and the other stone was called latrones, for that will not drown in any water.

"Our intent is to tell you truly how and in what manner these stones were found wherein these Sciences were written. The great HERMARIUS that was CUBE's son, the which Cube was [SHEM's] son that was NOAH's son—this same Hermarinis was afterwards called HERMS, the father of wisdom,—he found one of the pillars of wisdom, and found the Sciences written; and he taught to other men. And at the making of the tower of Babilon there was Massonrie made much of. And the King of Babilon that heght NIMRODE was a Masson himselfe, as it was said with masters of histories. And when the city of Nineve and other cities should be made, Nimrode the King of Babilon sent thither Massons at the request of the King of Nineve his cussen;—And when he sent them forth he gave them a Charge in this manner, That they should be true one to another; and that they should live truly together; and that they should serve their lord truly for their pay, so that Master may have worships and all that belong to him. And other moe charges he gave them;—and this was the first time that ever any Masson had any Charge of his Craft.

"Moreuer, when ABRAHAM and SARAH his wife went into Egypt and there taught the Sevin Sciences to the Egyptians, he had a schollar that heght EUCLIDE, and he learned right weel, and was a Master of the Sevin Sciences. And in his dayes it befell that the Lords and the Estates of the realme had so many sonnes that they had gotten, some by their wives and some by other laydes of the realme, for that land is a hote land and plenteous of generation. And they had no competent livelihood to find their children, wherefore they took much care. And then the king of the land made a Great Council and a Parliament, viz., how they might finde their children, honestly as gentlemen: and they could finde no manner of good way; and then did they proclaime through all the realme that if there were any man that could informe them that he should come unto them, and he should be so rewarded for his travell that he should hold him weel pleased. After that this cry was made then came this worthy Clerke Euclide and said to the King and to all his great Lords, if yow will take me your children to governe I will teach them one of the Sevin Sciences wherewith they may live honestly as gentlemen should, under a condition that you will grant me them that I may have power to rulle them after the manner that the Science ought to be rulled. And that the king and all his Councill granted annone and sealed the commission;—and then this worthy Clerke tooke to himselfe these Lords' sonnes and taught them the Sciences of Geometrie in practicke, for to worke in stone of all manner of worthy works that belongeth to churches, temples, castles, towers, and mannors, and all the other manner building; and he gave them a Charge in this manner: To the fellowshipe grof they are admitted. The first is that they should be true to the King and to the lord that they serve; and that should live weell together, and be true to each other; and that they should call each other his Fellow or else his Brother, and not his servant nor his knave nor other foul name; and that they should truly deserve their pay of the lord or the master of the worke that they serve; and that they should ordain the wisest of them to be the master of the worke, and neither for love nor linage, riches nor favour, to get another that hath little cunning to be master of the lords' work, whereby the lord should be evil served and they ashamed, and also that they should call the governor of the worke Master in the time that they worke with him;—and other many moe Charges that are too long to tell. And to all these Charges he made them swear a great oath that men used in that time, and ordained for them reasonable pay whereby they might live honestlie; and also that they should come and assemble together every year once, how they might worke best to serve their lord for his profit and to their own worshippe, and to correct within themselves him that had trespassed against the Craft. And thus was the Craft governed there; and that worthie Clarke Euclide gave it the name of Geometrie; and now it is called through all this land Maissonrie.

"Sithen long after when the Children of Israel were come into the Land of Behest, that is now called amongst us the Countrey of Jerusalem, King DAVID began the Temple that is called Templum Domini, and is named with us the Temple of Jerusalem. And this same King David loved weel Massons, and cherished them much and gave them good pay; and he gave the Charges and the Manners as he had learned, in Egypt gived by Euclide, and other Charges moe, which ye shall hear hereafterward. And after the decease of King David, SOLOMON, that was King David's son, performed out the Temple which his father had begun. And he sent for Massons into diverss countreyes and lands and gathered them together, so that he had four score thousand workmen that were workers of stone, and were all named Massons; and he chose three thousand that were ordained to be Masters and Governours of his worke.

And furthermore, there was a King of another region that men called Iram, and he loved weel King Solomon, and he gave him timber to his worke. And he had a son what heght AYNON, and he was a Master of Geometrie; and he was Chiefe Master of all his Massons, and was Master of his Graveing and Carveing, and all other manner of Massonrie that belongeth to the Temple. And this is witnessed in the Bible in the fourth of Kings and third chapter. And this same Solomon confirmed both Charges and Manners that his father had given to Massons; and thus was that Craft of Massonrie confirmed in the Countrey of Jerusalem and many other Kingdoms.

"Curious craftsmen walked about full wyde in diverss countreyes, some to learn more craft and cunning, and some to teach them that had but little cunning; and and so it befell that there was a curious Masson that heght GRECUS that had been at the working of Solomon's Temple; and he came into France, and there he taught the science of Masonrie to men of France. And there was one of the Royal line of France that heght CHARLES MARTLE, and he was a man that loved weell such a Craft, and drew to this Grecus and learned of him the Craft, and tooke upon him the Charges and the Manners; and afterwards by the grace of God he was elect to be King of France. And when he was in his estate he took Massons and did help to make men Massons that were none, and set them a worke, and gave them Statutes and Lawes, as also ordained them competent wages, how they might live as gentlemen and not be burdensome to their friends, and as he had leard of other Massons, and confirmed them a Charter. from year to year, to hold their Assemblie were they would, and cherished them right much; and thus came the Craft into France.

"England in all this season was voyd of any Charge of Massonrie untill SAINT ALBAN's time; and in his dayes the King of England that was a paginne did wall the town about that was called St. Albans. And St. Albans was a worthy knight and stewart to the King, and had the government of the realme and also town walls, and loved Massons weell, and cherished them much, and made their pay right good standingby as the realme did, for he gave them iis. a week and 3d. to their cheer—for befor that time through all the land a Masson had but a peny a day and his meat until St. Alban ammended it; and he gave them a Charter of the King and Council for to enact lawes and punish transgressours, as they had receaved them from their predecessors, and gave it the name of ane Assembly, and was thereat himselfe; and he helped for to make Massons, and gave them Charges, as ye shall hear afterwards right soone.

"After the death of St. Alban there came into England of diverss nations, so that the good rule of Massonrie was destroyed untill the time of King ATHELSTOUNE that was a worthy King of England, and brought all the land into rest and peace, and builded many great works of abbacyes and other building; and he loved weel Massons, and had a son that heght EDWIN, and loved Massons much more than his father did, and he was a great practiser of Geometrie; and he drew him much to commune and talk with Massons to learn of them the Craft, and afterwards for love that he had to Massons and to the Craft he was made a Masson. And he got of the King his father a Charter of Commission to hold ane Assembly where they would within the realm once a year, and to correct within themselves faults and trespasses that within the Craft were done. And he held ane Assembly himselfe at YORKE; and there he made Massons and gave charges and taught

them, and commanded that rule to be kept for ever after, and gave them the Charter and Commission to keep, and made an ordinance that it should be renewed from King to King. And when the Assembly was gathered together he made a cry, that all old Massons or young that had any writting or understanding of the Charges and Manners that were made before in this land or in any other, that they should bring and shew them further. And when it was proved there was founde some in France, some in Greece, some in English, and some in other languages, and they were all to one intent, and he made a booke thereof, how the Craft was founded, and he himselfe bade and commanded that it should be read and told when any Masson should be made, and for to give him his Charges. And from that day untill this time Manners of Massons have been kept in that forme as well as men might govern it. Furtharmore, at divers Assemblies certain Charges have been made and ordained by the best advice of Masters and Fellowes.

"Tunc unus ex senioribus tenet librum, et ille vel illi opponunt manus sup. librum, et tunc precepta debent legi.

"Every man that is a Mason take right good heed to those Charges, and if any finde himselfe guiltie in any of these Charges, that he amend himselfe against God; and especiallie yee that are to be charged, take good heed that yee may keep these Charges right weell; for it is a great perill a man to forswear himselfe upon a booke. The first Charge is, that yee shall be true men to God and Holy Church; and that yee use no error nor heresie by your understanding or discretion, be yee discret men, or wise men, in each thing. And also, that yee should be leigemen to the King of England, without treason or any other falshood; and that yee know not treason or treacherie; but you amend it if you may; or also warne the King or his Council thereof. And also, you shall be true, each one to other: that is to say, to every Masson of the Craft of Massonrie that be Massons allowed, ye shall doe unto them as you would that they should doe unto you. And also, that you keep all the counells of your Fellowes truly, be it in Lodge or in Chamber, and all other counells that ought to be kept by the way of Brother-hood. And also, that no Masson shall be a thiefe or manslayer, so far forth as he may witt or know. And also that you shall be true each unto other, and to the Lord or Master that yee serve; and truly to see too his profits and his advantage. And also, yow shall call Massons your Fellowes and Brethren, and no other foul names. And also, you shall not take your Fellowe's wife in vilanye, nor desire ungodly his daughter, nor his servant, nor put him to no disworship. And also, that yee pay truly for your meat and drink there where yow goe to board, whereby the Craft might not be slandered. These be the Charges in generall that belongeth to every Masson to keep, both Masters and Fellowes.

"Rehearse I will other Charges in singular for Masters and Fellowes.

"First, that no Master or Fellow shall take upon him any Lord's worke, nor any other man's work, unless he know himselfe able and sufficient of cunning to perform the same, so that the Craft have no slaunder or disworship thereby; that the Lord may be weell and truly served. Also, that no Master take no worke, but that he take it reasonable, so that the Lord may be weell served with his owne goods, and the Master to live honestlie, and to pay his Fellowes their pay, as the manner is. Also, that no Master nor Fellowes shall not suplant any of their worke; that is to say, if he has taken a worke in hand, or else stand Master of the Lord's work, he shall not put him out, except he was unable of cunning to end the worke. And also, that no Master or Fellow take no prentice but for the term of seven years. And that the prentice be able of birth: that is to say, free born and whose limb as a man ought to be. And also, that no Master or Fellowes take no allowance from one to be made Masson, without the Assembly and Council of his Fellowes, and that he take him for no less time then seven years; and that he which shall be made a Masson be able in all manner of degrees: that is to say, free-born, come of good kindred, true, and no bond man. And also, that he have his right limbs, as a man ought to have.

"Also, that no Masson take any prentice unless he have sufficient occupation for to set him on, or to set three of his Fellowes, or two at the least, on worke. And also that no master or Fellowe shall take no man's worke to taske that was wont to goe to journey. Also, that every Master shall give pay to his Fellow

but as they deserve, so that he be not deceived with false workmen. Also, that no Masson slander any other behinde his backe, to make him lose his good name or his worldly goods. Also, that no Fellow within the Lodge or without misanswer another ungodly or reproachfullie, without some reasonable cause. Also, that every Masson shall reverence his elder, and put him to worships. And also that no Masson shall be common players at hazard or at dyce, nor at any other unlawfull playes, whereby the Craft might be slandered. And also, that no Masson shall use no lecherie or be baud, whereby the Craft might be slandered. And also, that no Fellow goe into the town in night times without two or three witnesses with him, lest the trade be charged of villanie by him, to the grief of his Fellows, without that he have a Fellow with him, that may bear him witness that he was in honest places.

"Also, that every Master and Fellow shall come to the Assembly, if that it be within fiftie milles about him, if he have any warning. And if he have trespassed against the Craft, then to abyde the award of the Masters and Fellowes. Also, that every Master and Fellow that have trespassed against the Craft shall stand to the award of the Masters and Fellowes, to make them accorded if they can; and, if they may not accord them, then to goe to common law as usuallie is. Also, that no Master or Fellow make no mould, nor square, nor rule to no layer, nor set no layer within the Lodge nor without to hew no mould stons. And also, that every Masson receive and cherish strange Fellows when they come over the countreys, and get them a worke, if they will, as the manner is: that is to say, if they have mould stons in his place, or else he shall refresh him with money into the next lodging. Also, that every Masson shall truely serve the Lord for his pay, and every Master truely to make an end of his worke, be it taske or journey, if he have his demands and all that he ought to have.

"These Charges that we have now rehearsed unto yow, and all others that belongeth to Massons, yow shall keep; so help you GOD and your halydoome."







